STACK
ANNEX

5

072

901

UC SOUTHERN REGIONAL LIBRARY FACILITY

A 000 133 997 7

Thomson Jones
Sidney Sussex Coll.
Camb.
1877

‘HEBREW’ EXERCISE-BOOK

(HEBREW-ENGLISH AND ENGLISH-HEBREW EXERCISES)

WITH

PRACTICAL GRAMMAR OF THE WORD-FORMS

AND AN

APPENDIX

CONTAINING

ANALYSIS OF THE VERB-FORMS IN GEN. I–III, & XII, AND LIST OF ALL THE FORMS OF THE SO-CALLED ‘DOUBLY-IRREGULAR’ VERBS IN THE BIBLE;

ALSO

FULL AND EXTENSIVE TABLES.

[SECOND EDITION
OF THE FIRST AND SECOND PARTS.]

BY

P. H. MASON, M.A.,
FELLOW AND HEBREW LECTURER, AND SENIOR DEAN OF ST. JOHN'S COLLEGE,
CAMBRIDGE.

CAMBRIDGE: J. HALL & SON.
LONDON:
SIMPKIN, MARSHALL & Co., AND WHITTAKER & Co.
1876.
[*Entered at Stationers' Hall.*]

STEPHEN AUSTIN AND SONS, PRINTERS, HERTFORD.

ADDRESS TO THE READER.

It is gratifying to have to bring out now a Second Edition* of the 'First Part of the Exercise-book,' and also of the 'Continuation.' The author was anxious to complete the whole work before having to spend time on a new Edition of any Part; and therefore no part of the Exercise-book has been advertised at all as yet in the Papers or Reviews. He desires however to express his best thanks to those who have caused such a re-issue to be necessary now, although it is required rather earlier than he anticipated. And perhaps he may trust that the expenditure of time and labour demanded for going carefully over every page in the preparation of the re-issue may be kindly taken into consideration as offering some excuse for the delay in the completion of the work.

He is very glad to be enabled to put forth now the whole work complete in one volume—with 'Index of Hebrew

---

* The 'First Part of the Exercise-book' was published at the beginning of the year 1872. A new Edition of it was really required about a year ago; and there was then issued what might have been called a Second Edition of it. This issue was not so called because it was only intended to serve temporarily. The 'Continuation' was published in May, 1873; and what might have been called a Second Edition of it was required and issued some months ago.

WORDS' (so far as was thought necessary), and an 'INDEX OF MATTERS.' A 'Vocabulary' of some Hebrew words which are sometimes not given (after Exercise XX) in the Notes to the Exercises may be found useful; as also the very brief English-Hebrew Vocabulary following it. Generally all the necessary help is given in the 'Notes to the Exercises.'

The purpose of the author is to enable Students to learn to know this language as a MEANS FOR THE EXPRESSION OF THOUGHT. The great variety of the forms of words in the Bible may well seem likely to perplex a Student unless they be carefully classified for him, and unless he be familiarised with them as so classified. In this book therefore it is endeavoured not only to classify the forms intelligibly, and to present them for study in their several Classes one after the other, but moreover TO ILLUSTRATE THE FORMS BELONGING TO THE SEVERAL CLASSES in Exercises specially devoted to those Classes severally,—so that the Student may gradually be familiarised with them all and may be able TO EMPLOY THEM freely and unhesitatingly in rendering English into Hebrew.

All the Exercises are wholly taken from The Hebrew Bible, and they furnish the Student with a series of passages containing EXAMPLES OF ALL THE LEADING GRAMMATICAL FORMS in the Language. They are arranged progressively, from the very simplest expressions and sentences, which the Beginner may master without any difficulty, to passages involving very intricate forms. By help of the remarks which precede the several sets of Exercises the Student will gradually be able not only to recognize and understand such grammatical forms when he meets with them in his reading, but moreover he may become so familiar with them as to form them himself and write them down at once with ACCURACY as well as with ease and confidence. Let him spare no pains in attaining ACCURACY OF ELEMENTARY KNOWLEDGE. To encourage him in patient endeavours to attain such accuracy it may be well perhaps to add that during an extensive and varied experience of now nearly a quarter of a century of active work in guiding and training Students to attain a familiarity* with this Language, the author has had impressed upon him—and continually more and more strongly impressed upon him—that time and patient care devoted to elementary work are always found by the Student to be time well spent and care well bestowed;—that the toil (it may be) of working conscientiously through the Exercises, till thorough familiarity with the principal forms of all the great Classes of words shall have been gained by him, is toil which he will find to involve great and unfailing reward;—and that so a good solid foundation will be laid on which may be raised a secure building of sound knowledge that can stand firm against fiercest assaults of the floods and storms of conflicting opinions.

P. H. M.

ST. JOHN'S COLLEGE, CAMBRIDGE,
October 9, 1876.

[FOR AN ADDITIONAL 'NOTE' SEE NEXT PAGE.]

---

* And of course far beyond the extent covered by this present book, which is necessarily but elementary.

2097635

NOTE:

There is not much difference between this and the former Edition beyond the correction of a few typographical accidents and the addition of a few new pages. These new pages, and the 'Index,' and the 'Index of Hebrew words,' may be had on application by those who already have all the Parts.

[The 'Preface,' which follows, is that of the First Edition.]

PREFACE.

THE object of this Work is to present in an EASY form the leading features of what is usually called the 'Hebrew' Language. The supposition that this is an exceedingly difficult language is caused, to some extent, by attempts to explain it on foreign principles, fundamental principles of its own being ignored. For instance, what we call 'First Person'—viz., 'I'—is not First in Hebrew, but 'He' is First. Herein lies a fundamental difference of Bible-Thought from Thought in which each one refers all to himself as the Centre of reference. And is it very reasonable that each one of us should reckon himself as 'Number One'? That it is *natural* for one to start from himself as First, is merely an evidence of the need of education for the correction of natural errors to which each of us is liable. There are not as many 'FIRSTS'—Originating Centres of all Time and Space—as there have been, are, and will be, individual men. GOD is the only True Centre of reference. HE, The Unseen, is 'FIRST.' It is not too much to say that the conflicting Doubts and Difficulties in modern thought regarding the Bible, arise, in great measure, from misapprehensions caused by non-recognition of this great Principle. [And the mind itself, groping after Truth, seems to shew its want of this by its vain efforts to rise out of mere individual-self made in high Philosophy and in Scientific Thought,—in the mighty conception of the Transcendental 'Ego,' and in the thought of the 'Self of Humanity.'] As, in regard to the planetary world, so long as the Earth was reckoned as the centre of the visible Universe, there were strange confusions and perplexities in human speculations, which have vanished,—which have given way to the recognition of Unity, and grand Simplicity, and beautiful Order, since the Sun was perceived to be the Centre of our System; so, but much more grandly (for the above is but an imperfect illustration), the recognition of the TRUE CENTRE OF BEING removes vast confusion from our self-centred speculations regarding the world of sense and sight and thought and being. We gain great advantage, if we gain only the recognition of this, from study of 'Hebrew' IN ACCORDANCE WITH ITS OWN PRINCIPLES. This study has been neglected.

The endeavour here is to state simply the facts of the Language (without discussing, at present, how they came to be such),—and, as far as possible, in what may be called a *Concrete form* rather than 'Abstract'-ly.

My best thanks are due to those friends who have kindly and carefully Revised the Proof-sheets, and favoured me with many valuable observations, viz., DR. CHANCE, of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), also the Rev. E. T. LEEKE, M.A., Fellow of Trinity College, and Vicar of Barnwell, and the Rev. F. WATSON, M.A., Fellow of St. John's College, Cambridge.

P. H. M.

ST. JOHN'S COLLEGE, CAMBRIDGE,
December, 1871.

PREFACE TO THE CONTINUATION.

THE endeavour of the writer, in this as in the preceding part of the 'Exercise-book,' is TO STATE FACTS. Controversy is excluded here.

The accompanying pages follow the plan of the 'Exercise-book,' as far as p. 166. After that, pp. 167–178 contain a Sketch, merely, of the remaining Sections. That Sketch is given in order that the Student may be enabled to proceed at once (with the help of the corresponding Tables) to read The BIBLE itself. Pressure of time caused this variation of plan. The Reader will probably be very glad of it, whatever may have caused it. 'Exercise'-work is indeed very helpful to Hebrew Students—one might say even necessary for them. But a somewhat long experience as a lecturer and teacher has made the writer aware of that eager and not unnatural desire to "begin The BIBLE," which many Students shew as soon as they have acquired a certain familiarity with the principles of the Language. This desire the writer endeavours to comply with here, rather earlier than he would, by giving in the 'Sketch' the chief features of the further information which is needful to the Student, and by some full Tables.

The elaborate TABLES given in this work (pp. I–XLIII) have cost much trouble and pains,—which the writer does not regret having bestowed, as he is sure that these Tables will be found more and more useful to the Student in his onward progress.

In the body of the work, and in several of the Tables, ACCENTS are given. They have been so given for the convenience of the Student. But they have been purposely omitted in some few of the Tables, because the Student should learn to know the position of the Accents without seeing them, and must be able to do without them at the earliest moment. Scholars never accentuate their Hebrew Composition. See, for instance, N. Herz Weisel's שִׁירֵי תִפְאֶרֶת and Eichenbaum's קוֹל זִמְרָה. The Accentuation of The BIBLE is a different matter. It is a very important subject, which must be dealt with at some length elsewhere:—here it would be out of place.

The several Exercises in this Continuation have been put together on a plan: *i.e.* the disconnected sentences illustrating Verb-forms have an underlying connection in thought. The thought running through an Exercise is not, however, always to be perceived easily. The writer has sometimes amused himself by illustrating* Rabbinic thought and allusion—to be recognized, it may be, by those only who are in the secret of the method. But sometimes the thought running through an Exercise may be easily seen at once. The Student need not, however, trouble himself at all with this; but may limit his attention, at present, to the Verb-forms. Also he is not expected to parse or analyze any word of which the full meaning is given in the Notes.

Any Verb mentioned in the Notes, or elsewhere, is supposed to be of the First Voice (*Kal*), unless some other Voice-mark is attached to it.

After a time the Student may learn TO KNOW WORDS for himself. Some few words are therefore not given in the Notes sometimes. It will be found useful to write out in a list those marked 'not to be given again,' and those in the Short Vocabularies I–VI; and moreover to combine them all Alphabetically. This will make much easier the first use of a Lexicon.

A few Abbreviations have sometimes been used, which will be recognized without trouble;—as 'fr.' for 'from,' 'r.' for 'root,' etc.

---

* As, for instance, in the latter part of Exerc. XX (*last few lines of* p. 92).

The Reader need not trouble himself, at first, with what is IN SMALL PRINT—except when such is specially referred to.

The many cross References (to other §§) will be found very useful to the careful Student. Much trouble has been bestowed upon them.

The Contents will supply the want of an Index* temporarily, and may advantageously be read along with Sections XI–XIII as an ANALYTICAL SUMMARY so far—which is afterwards unnecessary.

The writer is glad of this opportunity for repeating his thankful acknowledgments to Dr. Chance, of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), the Rev. E. T. Leeke, M.A., Fellow of Trinity College, Cambridge, and Vicar of Barnwell, and the Rev. F. Watson, M.A., Fellow of St. John's College, Cambridge. He does not know how to thank them enough for their kind and careful Revision of the Proof-sheets, and for the valuable suggestions with which they have favoured him.

ST. JOHN'S COLLEGE, CAMBRIDGE,
May, 1873.

---

* To be supplied at the earliest opportunity.

PREFACE TO THE 'CONCLUDING PART.'

After rather more than a year of severe work, and not a little ill health, the writer of these pages is enabled to put forth this 'Concluding Part of the Exercise Book.'

First, it has been found necessary to give some Additional Exercises exemplifying forms of the important Classes of Verbs in Tables XXI–XXIII, and of those Verbs which belong to more than one of the Seven Classes mentioned in § 186, and of Verbs with Pron.-Affixes. To the Exercises are prefixed some brief remarks (in the form of Observations on those several sets of Verb-forms).

Those Students who are wise enough to work through these additional Exercises, with careful study of the Verb-forms illustrated therein, will hereafter find themselves amply rewarded for their pains by the much greater ease and pleasure with which they will be able to read The Bible.

Secondly, an Appendix has been added in order to supply some aid which the Student is likely to want at his first attempt to read The Bible itself. As a means of not only enabling him to recognize more easily the various forms of Verbs, but also of familiarizing him (by references) with several Tables and Sections in which such forms are classified and mentioned, we give on pages 226–266 an ANALYSIS OF THE VERB-FORMS in chapters i.–iii. and xii. of the Book of Genesis—with a few Notes on some points of interest which we will briefly speak of again at the close of this Preface.

Thirdly, on pages 267–314 the Student will find a List of what some call 'Doubly Irregular' Verbs, which we would speak of rather as Verbs belonging to more than one of the Seven Classes in § 186 (page 124), which might perhaps for convenience be termed briefly 'MIXED' Verbs.

On pages 315–380 we mention some matters and forms and words of importance or of special interest as means of fixing the attention on some principle (see, for instance, pages 360–364). These need not be dwelt upon in detail here. We may therefore now conclude this Preface with a remark or two about the few Notes offered, perhaps somewhat unnecessarily, on some passages in the opening chapters of the Book of Genesis.

The brevity of some of these Notes might possibly cause misapprehension of our meaning, if we were to neglect to give this preliminary notice that we have been content here and there to mention some opinions without entering into any discussion of them. Thus, we very much prefer to render Gen. i. 20 in accordance with what is said in the brief Note upon that verse on page 230; but we have not troubled the Reader with the discussion which would have been necessary had we attempted to give the reasons for our preference.

So in the Note on Gen. i. 5 (p. 227) we have held aloof from the controversy as to the signification of the word 'day';—nor have we there touched upon the signification of the words for 'evening' and 'morning.'—And we beg leave to be allowed to hold aloof from the tumult of that controversy still. But, although a quiet remark of one who will not join in the fray can hardly be expected to be listened to amid the din of conflict, we may perhaps just observe in passing that the

Hebrew word here used for 'evening' involves the notion of a 'Mixing up,' and that the word for 'day' cannot rightly be limited to a twentyfour hours' day, as some wish to limit it.* Also we may venture to express the hope that our own use of the English words 'evening' and 'morning' and 'day' in our little Note on page 227 may not be misunderstood. We do not there mean merely a 'twentyfour-hours' day, with its evening after the daylight and its morning after the night. We use there common words. All of us use common words. And may we not sometimes use common words as a vehicle for rather more meaning than we want them for ordinarily?—For many years past Gen. i. has spoken to us of successive 'Mixings up' followed successively by grand breakings of 'Morning' after 'Morning' not to be confounded with those of ordinary 'day.' We know too that we English people ourselves can have our English word 'day' used indefinitely in such expressions as "the DAY of salvation," and "the passing DAY of this our mortal life." And so with regard to our

---

* It will be seen that we are speaking of what is stated by the Book itself. We object, as strongly as any one, to all attempts to bend and alter and reduce the statements of the Book in order to suit what we might adopt as results of scientific research or any speculations or theories of our own. And as we would not limit it, so also we would not have it made to say more than it says. We may not add thereto, any more than we may diminish therefrom. We hope that the Reader will not misinterpret our Note on Gen. i. 21 (p. 230) to carry more than the corresponding words of this Preface on page vii.

English word 'morning' in such an expression as "we are looking for the dawn of the MORNING of the great Day of Life —the Day of Eternity—which shall be closed in by no evening, and shall know no setting Sun."

* * * * * *

And may we, without descending into the arena of controversy, be permitted to say a word or two about a very common mistake? In our short Note on Gen. i. 21 (p. 230) we call attention to what all who will may see for themselves to be the fact, *viz.* that 'CREATING' is mentioned in ONLY THREE VERSES of Gen. i. It is said in *v.* 1 that

> "GOD CREATED the heavens and the earth."

But then no mention is made any more of 'Creating' until, after the introduction of animal life had been ordered (*v.* 20), it is said in *v.* 21

> "And GOD created" [certain forms].

Again, 'Creating' is mentioned in *v.* 27. Three times in this verse the expression is used. And, as said on p. 230,

> The making of man in (or *into*) the Image of GOD is spoken of as an act of Creation.

Is it too much then to say that all objections and difficulties and doubts which rest upon the supposition that the Book of

Genesis speaks of either "Six days of 'Creation,'" or "'Creation' of 'Species,'" fall at once to the ground?—The Book does not so speak,* as all may see who will.

But it is true that the Book is opposed to Materialism, is opposed to Pantheism. It is true that it declares

"GOD CREATED the heavens and the earth."

And after the grand exordium of the opening verse,—it tells of OPERATION OF GOD, ordered production and evolution at the

---

* It will be seen that we are merely stating facts. We have been endeavouring also to be brief.

It is possible that some may think that we attach too much importance to the fact that the word for 'creating' is not used except as we have stated. It is also very commonly supposed that the word for 'making' is 'all the same' as the word for 'creating.' And we own that some have given 'creating' in a few places as the sense of the word to which they allow the sense of 'making' in many other places, and some seem to have no notion of accuracy in the use of the two Roots. In accordance with our general plan of avoiding controversy as much as possible, we will but observe here that—

(i.) The two Roots are not identical, but different;—

(ii.) The usage of the two Roots is not exactly the same, [it is even less so perhaps than is the usage of the English words 'create' and 'make'; and most will allow that to 'make' a box (for instance) is not necessarily the same as to 'create' one];—

(iii.) It is distinctly the Root for 'making,' NOT the Root for 'creating,' which is used in Exod. xx. 11, where the six days of 'making' are spoken of thus:—"For [during] six days The LORD made (or *wrought*) the heavens and the earth, the sea and all that [is] in them," etc.

It cannot be wrong to observe the fact of the Roots being different. And perhaps we may fairly doubt whether the case against a passage is necessarily a strong one, so far, at least, as the case rests upon the supposition that *it does not matter which one of two different words is used* in the passage. We allow however that we have not in this Footnote dealt with the controversy about those two different words. We shall be glad to have an opportunity for dealing with it fully,—in a more fit place than this.

WORD OF GOD, and HIS Resting after 'Creating' man in the Image and after the Likeness of GOD.

Enough, for the present.

* * * * * *

We would add a remark about the danger of limiting the Original by our Translations. The substitution of "*the first day*" by Translators, in Gen. i. 5, for the expression in the Original which signifies literally "one day," is perhaps hardly a fair instance of this,—because the facts which we have endeavoured to state in the Note on pages 234–236 scarcely allow us to speak of the renderings "*the first*" and "*one*" as equally admissible renderings of the word which occurs there.—A better example of the danger of limiting the Original, by the exclusion of a possible rendering, is offered in the Note on Gen. iii. 22 (pp. 253–259). The important difference between such renderings as

"Behold! the man IS BECOME as one of us to know good and evil," and

"Behold the man WAS as one of us with-regard-to-knowing etc.,"

is sufficiently plain. That the second is an admissible rendering,* and that it has some support from antiquity, will we think be seen by the Reader of the Note referred to. We may not dwell upon that further here.

---

* Of another possible rendering, which we have not mentioned, the principle was partially expressed in the Preface to the First Part of the 'Exercise-book.'

We have the pleasurable duty of repeating our expression of warmest thanks to the Friends who have kindly revised Proof-sheets and favoured us with valuable observations and suggestions, viz. Dr. Chance of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), the Rev. E. T. Leeke, M.A., Fellow of Trinity College, Cambridge, and Vicar of Barnwell, and the Rev. F. Watson, M.A., Fellow and Theological Lecturer of St. John's College, Cambridge.

It is but right to record also our thankful acknowledgments to those who have very kindly made the 'Index of passages in the Bible'—whose names we are not permitted to mention.

P. H. M.

St. John's College, Cambridge,
November, 1874.

CONTENTS

(Of the Part issued in 1872).

PAGE
Sect. I.—The Prefixes ה, מ, בכל, ו 1–6
Exercises I., II. 7, 8
Sect. II.—Personal Pronouns,—Absolute Forms (Tab. I.) . 9, 10
Plan of the Exercises 11
Exercises III., IV. 11, 12
Sect. III.—Personal Pronouns,—Affix Forms (Tab. II.–VII.) 13–15
Exercises V.–X. 16–20
Sect. IV.—The Relative Pronoun אֲשֶׁר 21–24
Exercises XI., XII. 25–27
Sect. V.—Demonstrative Pronouns 28
Sect. VI.—Interrogative Pronouns 29
Sect. VII.—Nouns-Substantive (Tab. V.–XIII.) . . . 30–47
Exercises XIII., XIV. 47–49
Sect. VIII.—Nouns-Adjective 50–55
Exercises XV., XVI. 55–57
Sect. IX.—Pronouns-Adjective 58–59
Exercises XVII., XVIII. 59–61
Sect. X.—Numerals. 62–68
Sect. XI.—Verbs: (I.) Voices, (II.) Tenses, (III.) Arrangement of Table XIV. of the 'Full' Verb . . 69–
Tables I.–XIV. . . . . I–XV

CONTENTS OF THE CONTINUATION.

PAGE
Sect. XI continued.—Verbs.—Remarks on Table XIV 77–89
(1) Infinitives Absolute 77, 78
Construct, and with בּכּלמ [App. (A) to Tab. XIV] 79
With Pron. Affixes [Tab. XV] 80
(2) Past Tense [see also p. 73 & 74] 81, 82
(3) Participles [App. (B) and (C) to Tab. XIV] 82–85
(4) Imperative and (5) Future [see also p. 75 & 76] 85–89
Exercises XIX–XXIII 90–96
Vocabulary I 91
Observations i–xi 93

Sect. XII.—Verbs continued.—Certain usages 97–105
General usage of the two Tenses 97–100
The Tenses with ו pref. 100–102
Brief Summary 102, 103
Imperative, Negative Imper., etc. 103
Some usages—to be referred to, as occasion may arise 104, 105
Vocabulary II. 106
Exercises XXIV, XXV 106–108

Sect. XIII.—Verbs continued.—Variations 109–124
I. Pause-forms 109–113
II. Certain necessary Variations 114, 115
III. First Rt-letter ה, ח, or ע [Tab. XVI (1)] 115–120
IV. Second Rt-letter א, ה, ח, or ע [Tab. XVI (2)] 120
V. Third Rt-letter הּ, ח, or ע [Tab. XVI (3)] 120, 121
VI. Verbs with ר in the Root. [For ר as 2d letter, see also Appx to Tab. XVI (2)] 121
VII. Verbs whose 3d Rt-letter is ן or ת 121, 122
VIII. Verbs with any of בגדכפת in the Root 122, 123
IX. A Table of 7 other Classes 124
Vocabulary III. 125
Exercises XXVI, XXVII 125–127

PAGE
Sect. XIV.—Verbs whose 1st Rt-letter is א [Tab. XVII] ... 128–130
Exercises XXVIII, XXIX 131, 132

Sect. XV.—Verbs whose 1st Rt-letter is י [Tab. XVIII]...... 133–139
Observations XII–XV 139
Vocabulary IV 140
Exercises XXX, XXXI 140–142

Sect. XVI.—Verbs whose 1st Rt-letter is נ [Tab. XIX]...... 143–146
Vocabulary V 147
Exercises XXXII, XXXIII 147–149

Sect. XVII.—Verbs whose 2d Rt-letter is ו or י [Tab. XX] 150–163
Vocabulary VI 164
Exercises XXXIV, XXXV 164–168

Sects. XVIII–XXIV [Note].
XVIII. Verbs whose 2d and 3d Rt-letters are the same [Tab. XXI] 169
XIX. Verbs whose 3d Rt-letter is א [Tab. XXII] 169
XX. Verbs whose 3d Rt-letter is ה [Tab. XXIII] 170–173
XXI. Verbs belonging to more than one of the last 7 Classes ... 174
XXII. Verb-forms with Pron.-Affixes [Tabs. XXIV–XXX] 175
XXIII. Some other Voice-forms 175–177
XXIV. 'Compound' or 'Mixed' forms 177, 178

Appx (A), (B), (C) to Tab. XIV, and Tabs. XV–XXX...... XVI–XLIII

CONTENTS OF THE CONCLUDING PART.

PAGE
Observations XVI–XXII 179, 180
Exercises XXXVI & XXXVII [on Verbs having the same letter for their 2^d and 3^d Rt-letters] 181–184

Observations XXIII–XXV 185
Exercises XXXVIII & XXXIX [on Verbs ל״א].............. 186–189

Observations XXVI–XXX.. 190–193
Exercises XL–XLII [on Verbs ל״ה] 194–201

Observations XXXI & XXXII.................................. 202
Exercises XLIII & XLIV [on what are sometimes called ‘Doubly-Irregular Verbs’]................................ 203–207

Observations XXXIII–L 208–212
Exercise XLV [on Verbs with Pron-Affs.] 213–215
Psalm XXIII 215, 216
Exercises XLVI–L [General Exercises] 217–220

Appendix 221–382

(I.) A few brief remarks on the significations of Voice-forms 221

(II.) Certain Tense-forms, and Apocopated forms, used with ו Convers., and with אל Deprecative, and in the expression of a Positive wish...................................... 222

PAGE

(III.) ANALYSIS OF VERB-FORMS in Gen. i.–iii. and xii. 226–266
Preliminary Note: A few remarks on the —ָ sometimes given to ordinary Prefixes ו and בּכּל 223–225
Note on Gen. i. 5 227
Note on Gen. i. 11 228
Obs. (i)–(iii) on Gen. i. 14 229
Note on the use of the Root ברא in Gen. i. (*viz.* only in *vss.* 1, 21, and 27) 230
Note on Gen. i. 24 .... 231, 232
Obs. (α) & (β) on "*day one*" and "*second,*" "*third,*" "*fourth,*" "*fifth,*" but "*the sixth,*"—in Gen. i. 234–236
Note on Gen. ii. 3 (*lit.* "*He created to make*") 236, 237
[For another rendering which is possible see Note (H) on pp. 380–382].
Preliminary Note on Gen. ii. 4 etc. 237
Note on Gen. ii. 5 (the use of טֶרֶם) 238, 239
Note on Gen. iii. 6 (the signification of לְהַשְׂכִּיל) 246, 247
Note on Gen. iii. 22 (the passage rendered in the E.V. "*Behold the man has become as one of us to know good and evil*") 252–259

(IV.) LIST OF forms of what are sometimes called 'DOUBLY IRREGULAR VERBS,'—or, rather, Verbs belonging to more than one of the Seven Classes in § 186 (p. 124) 267–314
The following may be selected, as being more or less important, *viz.*:—
אבה 267
אור 268
אות and אלה 269
אפה 270
אתה 271
בוא 272–275
היה 276–278
חיה 278–280
יגה 281
ידה (I.) 281
ידה (II.) 281, 282
ילל 282
ינה 283
יפה 283, 284
יצא 284–286
ירא 286–288
ירה 288, 289

PAGE
נאה 290, 291
נבא 291
נדד 292
נוח (forms given from this R. by some, but from ינח by others) 294
נזה 296
נטה 297
נכה 298, 299
נסה 300
נשׂא 302–304
נשׁא 305
נשׁה 305, 306
עוה 309
צוה 309, 310
קוה 311, 312

Note on Hithpă-êl forms—

(I.) Transposition of 1st Rt-letter of Verbs whose 1st Rt-letter is שׂ, שׁ, ס, or צ 315
[For הִתְשׁוֹטַטְנָה (Jer. xlix. 3) see § 246, p. 162].
The replacing of the ת by ט after צ 315
(II.) The dropping of the ת of הִתְ, and the insertion of Dagesh
(*a*) in a 1st Rt-letter ד or ט or ת 316
(*β*) sometimes in the case of a 1st Rt-letter ז or כ or נ or שׁ 316–318
(*γ*) also in some 'Mixed Voice' forms 318

(V.) Further Remarks on Vebr-forms—

(1) Some Infin. Absolute forms 319
(2) Some Infin. Constr. forms 320–324
(3) Some Past-Tense-forms 324–326
(4) Some Partic. forms 326–330
(5) Some Imper. & Future forms 330–337
(6) Some *Niph-ăl* forms 338–341
(7) Some *Pĭ-êl* forms 342–347
(8) Some *Pŭ-ăl* forms 347, 348
(9) Some *Hiph-îl* forms 348–355
(10) Some *Hoph-ăl* forms 355–357
(11) Some *Hithpă-êl* forms 357–360

PAGE

(V.) FURTHER REMARKS ON VERB-FORMS (*continued*)—

The word נִשְׁתָּוָה: Prov. xxvii. 15 360–364

Note (A) on the Voice-forms פֹּעֵל & פֹּעַל.................. 365–368

Note (B) on some Verb-forms with א or ה or ח or ע as 2^d^ Rt-letter 368, 369

Note (C) on some Verb-forms with הּ or ח or ע as 3^d^ Rt-letter 370–374

Note (D) a remark on §§ 230 & 231 374

Note (E) remarks on §§ 236 (γ) & 237.................. 374–378

Note (F) on some forms of Pron-Affs. to Verbs......... 378, 379

Note (G) Objective Pron-Affs. may be used *Relatively* 380

Note (H) on Gen. ii. 3 380–382

VOCABULARY 383–388

CORRIGENDA.

Page 235, l. 18, for Gen. i. 1, read Gen. i. 5.
,, ,, l. 24, for Gen. i. 2, ,, Gen. i. 5.
,, 268, l. 6, after '*lightened*' add '*bright, glorious ;*'
,, ,, l. 6, for Hθ, read Hφ.
,, 287, l. 10, dele *
,, 292, l. 15, after 'Gen. xxxi. 40' add 'Comp. §. 210 (β).'
,, 313, l. 20, after 'partly Hθ,' add 'See pp. 360—364.

Note.—A dot has disappeared in the following instances :

p. 288 last line but four ; p. 298 l. 12 ; p. 317 last line but two (twice) ; p. 321 l. 10 ; p. 330 last line of Notes ; p. 338 l. 10 ; p. 368 l. 1 (twice) ; p. 370 last line but six ; p. 381 last line but ten ; p. 382 last line but one.

Vocabulary :—In the words for '*ear,*' '*nation*' (twice), '*hand,*' '*Jethro,*' '*heart,*' '*work,*' '*Noah,*'

FIRST PART

OF THE

EXERCISE-BOOK.

HEBREW EXERCISE BOOK.

[The Student is supposed to be familiar with Part I of the Grammar, which is referred to in the following pages thus—Pt. I.

N.B. Many Footnotes on the following pages NEED NOT BE READ at present. They will be found very useful hereafter when the Student is reading the Bible]

SECTION I.

Certain Prefixes.

1. The Student should be familiarized as soon as possible with the use of the following Prefixes:

(i.) ו, (ii.) בּ כּ ל, (iii.) מ, (iv.) ה.

2. As regards the Punctuation of these Prefixes,—

(i.) The ו takes ◌ְ [see also § 3 (*b*—*d*)],

(ii.) The בּ, the כּ, and the ל, also take ◌ְ [§ 4];

(iii.) The מ takes ◌ִ *followed by Dagesh* [§ 5].

(iv.) Of the prefixes ה,—there is
one which takes ◌ַ *followed by Dagesh* [§ 6],
and one which takes ◌ֲ [§ 7].

In §§ 3—7 we will deal with these one by one in order.

3. (*a.*) The וְ (*and**) is prefixed thus,

יָד *a hand,* וְיָד† AND *a hand.*

But some CHANGE MUST BE MADE when the ו is prefixed to a word which has a *Shva* under its first letter, because

---

* *Also, even, that, though, whereas,* etc.—There is also a וַ *followed by Dagesh,* which is prefixed to certain Verb-forms only. This need not be dealt with at present.

† For וָ before a letter bearing an Accented vowel, see hereafter,—Obs. XVI (p. 179).

N.B. There can never be two Moving Shvas together. The changes which are made are as follows:—

(*b.*) Before יְ*, the ו takes ִ; and with this ִ the י blends so as to form יִ (*Long-Khîrik*), the ְ of the י being then dropped; thus,

יְהוּדָה *Juda*, וִיהוּדָה AND *Juda*.

(*c.*) (i.) Before any other letter with ְ, וּ (not וְ) is prefixed; thus,

תְּמוֹל *yesterday*, †וּתְמוֹל AND *yesterday*.

[(ii.) Also וּ (not וְ) is put before בּ and מ and פּ even when these letters have a Vowel; thus,

from בֵּין & מִי & פֶּן, we have †וּבֵין & וּמִי & †וּפֶן.]

(*d.*) Before any one of the letters אהחע‡ with a Compound Shva§, the ו takes

ַ before ֲ, ֶ before ֱ, ָ *ŏ* before ֳ; thus,

אֲנִי *I*, וַאֲנִי AND *I*,—and so וַהֲדַר, וֶאֱמֶץ, וֶעֱזוּז, וָחֳלִי, etc.

4. (*a.*) The three בְּ *in* or *by*, כְּ *as* or *like*, לְ *to* or *for*, are prefixed thus,—

בְּיָד IN *a hand*, כְּיָד LIKE *a hand*, לְיָד TO *a hand*.

But some change must be made when one of these is to be prefixed to a word which has a Shva under its first letter, because there can never be two Moving Shvas together. The changes which are made are as follows:—

(*b.*) Before יְ‖, the בּ or כּ or ל takes ִ. With this ִ the י blends so as to form יִ (the ְ of the י being dropped); thus,

from יְהוּדָה *Juda*,—בִּיהוּדָה, כִּיהוּדָה, לִיהוּדָה.

---

[*] But not before The NAME [Pt. I. § 79 (2)],—which may be represented by יְיָ,—for which אֲדֹנָי is read. Before this NAME the ו takes ַ, and the ְ is dropped, as in וַייָ (which is read as וַאדֹנָי).

[†] For the removal of Dagesh Lene from the תּ see Pt. I. § 51 (iv).

[‡] (i.) Before אֲדֹנָי *The Lord* (and some words from אֲדֹנִים, besides), the ו takes ַ, and the ֲ of the א is dropped,—as in וַאדֹנָי AND *The Lord*, וַאדֹנַי, &c.

(ii.) Before אֱלֹהִים *God* (and some words from it) the ו takes ֵ and the ֱ of the א is dropped,—as in וֵאלֹהִים AND *God*.

(iii.) Euphonic exceptions are וִהְיִיתֶם, וֶהְיֵה, וִהְיוּ, וִחְיִיתֶם, וִחְיוּ, p. 277—9.

(iv.) Before ֲ or ֳ when NOT under one of אהחע, וּ is put; thus וּזֲהַב.

[§] i.e. one of the three ֲ, ֱ, ֳ; Pt. I. § 23.

[‖] But before The NAME יְיָ, ַ is given (the ְ being dropped); thus בַּייָ etc. Comp. Note (*) above.

(*c.*) Before any other letter with ◌ְ, the בּ or כּ or ל takes a ‘*Slight*’-vowel [Pt. I. § 56], generally ◌ִ; thus,

from פְּרִי *fruit*,—בִּפְרִי*, כִּפְרִי*, לִפְרִי*.

(*d.*) Before any one of the letters אהחע† with a Compound Shva (Pt. I. § 23), the prefixes בכל take

◌ַ before ◌ֲ, ◌ֶ before ◌ֱ, ◌ָ *ŏ* before ◌ֳ; thus,

בָּעֳנִי, לַהֲדוֹם, בֶּאֱמֶת, בַּחֲלוֹם, etc.

(*e.*) For the בכל with ◌ַ *followed by Dagesh*‡ (with another vowel in some cases in which the Dagesh cannot stand),—see below, § 8.

Note. (*a.*) These prefixed particles have some other *significations* sometimes, besides those that are given above. When any instance of this occurs in the Exercises, due notice will be given.

(*β.*) The בכל have ◌ָ sometimes; comp. Rule II. on p. 225.

(*γ.*) Besides these *prefixes* בכל, there are also the Prepositions בְּמוֹ *in*, כְּמוֹ *like*, לְמוֹ *to*.—There is also מִן *from*, as well as the prefix מ of § (5).]

5. (*a*) The prefix מ (*from*) takes ◌ִ *followed by Dagesh*§; thus,

מִיָּד FROM *a hand*, מִבְּכִי FROM *weeping*.

(*b.*) But the 5 letters אהחער do not receive this Dagesh. And

---

[*] For the removal of Dagesh Lene from the פ, see Pt. I. § 51 (iv).

[†] (i.) Before אֲדֹנָי (and some words from אֲדֹנִים besides), the בכל take ◌ַ and the ◌ֲ of the א is dropped;—thus, בַּאדֹנָי, etc. Comp. Note (‡, i.) on p. 2.

(ii.) Before אֱלֹהִים (and some words from it) the בכל take ◌ֵ and the ◌ֱ of the א is dropped;—thus, בֵּאלֹהִים, etc. Comp. Note (‡, ii.) on p. 2.

(iii.) Euphonic exceptions are בִּהְיוֹת, לִהְיוֹת, etc., on p. 276 & 277; & לִחְיוֹת p. 278.

[‡] כַּגְּבִרְתָּהּ (Is. xxiv. 2) has כַּגְּ' irregularly, instead of כִּגְ'.

[§] In a few cases the Dagesh is omitted, where it would be *over a Shva;* as from the ב of מִבְצִיר, Jud. viii. 2 (where some *have* the Dagesh); from the ג of מִגְבוּרָתָם Ez. xxxii. 30; from the ל of מִלְאוֹם Gen. xxv. 23. [These instances are cited by R. D. Kimkhi.]

'COMPENSATION * for the Dagesh' is said to be made by lengthening the –ִ of the מ into –ֵ; thus,

מֵאָדָם, מֵאֱדוֹם, מֵהוֹר, מֵחוֹל, מֵעִיר, מֵרֹאשׁ, etc.

(*c.*) Before יְ † the מ takes –ִ, with which –ִ the י blends so as to form –ִי (the –ְ of the י being dropped and the Dagesh NOT then given after the מ;) thus,

יְהוּדָה *Juda*, מִיהוּדָה FROM *Juda*.

6. (*a.*) The prefix הַ bearing –ַ and followed by Dagesh is the mark for '*the*' ‡; thus,

יָד *a hand*, הַיָּד THE *hand*; קוֹל *a voice*, הַקּוֹל THE *voice*.

(*b.*) The 5 letters אהחער do not receive the Dagesh. And 'COMPENSATION for the Dagesh' is said to be made by lengthening the –ַ into –ָ; thus,

אִישׁ *a man*, הָאִישׁ THE *man*,—and so הָעִיר THE *city*, הָרֹאשׁ THE *head*.

As a RULE,—this Compensation IS MADE before ר and before א, and generally before ע; but

(*c.*) N.B. The Compensation is NOT MADE

(i.) before ח,

(ii.) before הַ, except in a few instances§:—thus,

---

* This 'Compensation for the Dagesh' is sometimes refused, as in מִחוּט, and so in מִחוּץ; but we find מֵחֻצוֹת (Jer. vii. 34). So מִעָצְבְּךָ and מִרָגְזֶךָ Is. xiv. 3, מִרְדֹף 1 Sam. xxiii. 28, (& 2 Sam. xviii. 16,) etc. And before ה, as in מִהְיוֹת 1 Ki. ii. 27, מִהְיוֹתָם Hag. ii. 16, 'only when it is with Shva,' as R. D. Kimkhi remarks, who cites these examples. This case (of the ה) is slightly different from the others. For, the simple Shva –ְ beneath the ה [being quiescent (Pt. I. § 25)] shows that the ה is made to *end the syllable* beginning with the מ. [Obs.—Modern editions are not always to be relied upon in this, and in some other matters.]

† But before The NAME יְיָ, for which אֲדֹנָי is read, the מ takes –ֵ; thus מֵיְיָ.

‡ The 'Definite Article', as it is called. This Prefix has some other values also, as will be seen by and by. [For *another prefix* which sometimes appears like this, see § 7 (*b*, Note).

§ הָהָר THE *mountain* (from הַר), and so הָהָרָה; and so also הָהֵם, הָהֵמָּה, הָהֵנָּה, from הֵם, הֵמָּה, הֵנָּה,—for which see §§ 9 (*a*) & 94.

(i.) חֵן *favour*, הַחֵן THE *favour*; חוֹר *a hole*, הַחוֹר THE *hole**;
(ii.) הוֹד *majesty*, הַהוֹד THE *majesty*, etc.

(*d.*) N.B. Moreover, this Prefix הָ (*the*) takes ◌ֶ

(i.) before words beginning with חָ,
thus, חָג *a feast*, הֶחָג THE *feast*; and so הֶחָי, הֶחָכָם, etc.;

(ii.) before words beginning with UNACCENTED הָ †, or עָ †,
thus הָרִים *mountains*, הֶהָרִים THE *mountains*‡,
עָרִים *cities*, הֶעָרִים THE *cities*;

[(iii.) also, but only rarely, before unaccented אָ, as in הֶאָמוּר (Mi. ii. 7), according to some].

(*e.*) The ◌ַ of the Prefix הָ (*the*) is sometimes retained before ע, as in הַעֹזְבִים (Prov. ii. 13) THE *ones-forsaking* (*m.*). But this is somewhat rare except in cases of the 'Contraction' mentioned in § 8.]

[(*f.*) The Dagesh for this Prefix הָ (*the*) is generally NOT given to י having *Shva* §; thus הַיְאֹר THE *river*, הַיְסוֹד THE *foundation*. But the Dagesh is given sometimes, as in הַיְּוָנִים *the Greeks* (Joel iv. 6); and so in הַיְּעוּצָה (Is. xiv. 26)].

7. (*a.*) The prefix הָ having ◌ֲ signifies Interrogation ‖; thus,
יֵשׁ *there is*, הֲיֵשׁ *Is there?*, יָם *a sea*, הֲיָם WHETHER¶ *a sea?*

---

* So הַחַי THE *living* (or *that liveth*), for which there is once הֶחָי Gen. vi. 19. Comp. הַחַמָּנִים 2 Chr. xiv. 4 (and xxxiv. 4 & 7) with הֶחַמָּנִים once,—Is. xvii. 8.

† N.B. The ◌ָ here is the Long ◌ָ; not the ŏ, *K. Khautuph.*

‡ So in הֶהָרוֹתֶיהָ 2 K. xv. 16, בֶּעָרֵינוּ Ezra x. 14.

§ The Dagesh F. is sometimes omitted also from מְ (thus הַמְעַט *the little* Nu. xxxv. 8, etc.);—and in the case of a few other letters with ◌ְ the Dagesh is not given in a few instances.

‖ Sometimes it serves as a 'Note of Admiration!'

¶ We have no *word* really in English for this ה. Perhaps the word "*Whether?*" may temporarily be used for it where an English word may seem to be necessary. The prefix may sometimes be represented by "*whether*" almost without interrogation.

(*b.*) Before a letter with *Shva* (Simple or Compound), the Interrogative הַ takes a 'Slight'-vowel –ַ; thus,

הַמְעַט* WHETHER *a little?*, הַאֱמֶת WHETHER *truth?*

(*c.*) The הַ Interrogative sometimes takes –ַ† before one of the letters אהחע (even when having a Vowel); thus,

אֵין *there is not*, הַאֵין *Is there not?*; עוֹד *yet*, הַעוֹד WHETHER *yet?*

[NOTE (i.) This prefix is to be placed before the FIRST word of the Interrogative clause.

(ii.) In some instances the context alone‡ can decide whether the prefix ה is a mark of *Interrogation* or for the *Definite Article.*]

8. (*a.*) A CONTRACTION is often made when a word with the 'Definite Article' is to have one of the prefixes בכל,—the ה being left out§, and its vowel given to the prefix; thus,

בַּיָּם for בְּהַיָּם, כַּיָּם for כְּהַיָּם, לַיָּם for לְהַיָּם;

and so, בֶּחָג for בְּהֶחָג, כֶּחָלָל for כְּהֶחָלָל, לֶעָנִי for לְהֶעָנִי.

(*b.*) N.B. This Contraction is NOT made in the case of the prefixes ו & מ of § 3 & § 5. In the case of these, the full form must always be written; thus,

וְהַיָּם AND THE *sea*, מֵהַיָּם FROM THE *sea*.

(*c.*) The full forms sometimes occur, with the prefixes לְ, כְּ, בְּ;

thus לְהַגֵּרִים, כְּהַיּוֹם, בְּהַשָּׁמַיִם;

and so לְהַגְּדוּד, לְהַחוֹמָה, לְהָעָם, כְּהַחַלֹּנוֹת, כְּהֶחָכָם, בְּהַדֶּרֶךְ‖. But,

(*d.*) The *contracted* forms are the most common, and should always be written in Composition.

---

* This word, with the ה thus pointed, is exactly like a word with the 'Definite Article' in Note (§) on p. 5. By the Context alone can it be known in this case whether the prefix ה is a mark of interrogation or for *the 'Definite Article'*. Comp. 'Note (ii.)' above.

† And *sometimes* (before an unaccented Long –ָ) it takes –ֶ; thus הֶאָמֹר Ez. xxviii. 9, הֶאָנֹכִי Nu. xi. 12, Job. xxi. 4, הֶהָיְתָה Joel i. 2, הֶהָשֵׁב Gen. xxiv. 5.

‡ The context, however, generally decides without any doubt.

§ This is but one instance of a *not unusual* Contraction (as will be seen hereafter). When ה would be preceded immediatcly by a letter bearing Shva, the ה in several other cases is dropped sometimes, and its vowel given to that preceding letter.

‖ All these instances in (*c.*) are given by R. D. Kimkhi.

[To face p. 6.]

TABLE OF THE PREFIXES IN SECTION I.

⁂ The ··· after a letter stand in place of a word.

(i) The ו, and the בּ, כּ, ל, are prefixed thus:—

- (*a*) ···וְ and ···בְּ, ···כְּ, ···לְ, ordinarily [§§ 3 (*a*) & 4 (*a*)].
- (*b*) ···וִי and ···בִּי, ···כִּי, ···לִי, before ···יְ [§§ 3 (*b*) & 4 (*b*)].
- (*c*) i. וּ and בִּ, כִּ, לִ, before any other letter with ◌ְ [§§ 3 & 5 (*c*)], and
  - ii. וּ also (instead of וְ) before ב and מ and פ.
- (*d*) וַ and בַּ, כַּ, לַ, before ◌ֲ;
  - וֶ and בֶּ, כֶּ, לֶ, before ◌ֱ;
  - וָ* and בָּ*, כָּ*, לָ*, before ◌ֳ.

[Note.—For וַאדֹנָי, בַּאדֹנָי, etc., and וֵאלֹהִים, בֵּאלֹהִים, etc., see Note (‡) p. 2 and (†) p. 3.]

(ii) The מ of § 5 is prefixed thus:—

- (*a*) ···מִ *followed by Dagesh*,
- (*b*) ···מֵ before one of the letters אהחער (Pt. I, § 49),
- (*c*) ···מִי before ···יְ.

(iii) The ה of § 6 is prefixed thus:—

- (*a*) הַ *followed by Dagesh* ordinarily,
- (*b*) הָ for ‘Compensation,’—but
- (*c*) הַ is retained before ח generally (and before ה sometimes),
- (*d*) הֶ is given before חָ and before *unaccented* הָ and עָ.

(iv) The Interrogative ה is prefixed thus:—

- (*a*) הֲ ordinarily,
- (*b*) הַ before a letter which has a Shva.

---

* The ◌ָ here is ŏ.

EXERCISE I.

(To be translated into English.)

⁂ The English meanings required are given in a foot-note.

[1] דָּבָר, וְדָבָר, בְּדָבָר, כְּדָבָר, לְדָבָר, מִדָּבָר, וּמִדָּבָר, הַדָּבָר,
וְהַדָּבָר, הֲדָבָר, בְּהַדָּבָר, בַּדָּבָר, כְּהַדָּבָר, כַּדָּבָר, לְהַדָּבָר,
לַדָּבָר, מֵהַדָּבָר, וּבְהַדָּבָר, וּבַדָּבָר, וּכְהַדָּבָר, וְכַדָּבָר, וּלְהַדָּבָר,
וְלַדָּבָר, וּמֵהַדָּבָר, הַכְדָבָר, הֲמִדָּבָר :

[2] חָכָם, בְּחָכָם, לְחָכָם, מֵחָכָם, הֶחָכָם, וְהֶחָכָם, כְּהֶחָכָם,
כֶּחָכָם, וְלֶחָכָם, וּבֶחָכָם, וּמֵהֶחָכָם :

[3] אֲרִי, כַּאֲרִי, הָאֲרִי, כָּאֲרִי, מֵאֲרִי, מֵהָאֲרִי, הַאֲרִי :

[4] עִיר, הָעִיר, בָּעִיר, וּבָעִיר, וּכְעִיר, וְכָעִיר, וְלָעִיר, וּלְהָעִיר,
וּמֵעִיר, מֵהָעִיר :

[5] יְשׁוּעָה, וִישׁוּעָה, בִּישׁוּעָה, מִישׁוּעָה, הַיְשׁוּעָה, לַיְשׁוּעָה :

[6] דְּבָרִים, בִּדְבָרִים, וּדְבָרִים, וְהַדְּבָרִים, וְכַדְּבָרִים, וְלִדְבָרִים,
וְלַדְּבָרִים, מִדְּבָרִים, מֵהַדְּבָרִים, וּבַדְּבָרִים, וּכְהַדְּבָרִים, וְכַדְּבָרִים :

[1] A word. [2] A wise man. [3] A lion. [4] A city. [5] Salvation. [6] Words.

Exercise II.

(To be translated into Hebrew.)

⁂ The Hebrew words required are given in a foot-note. *Contracted* forms (§ 8) are to be used here.

Harvest.[1] And harvest. In harvest. The harvest. And the harvest. In the harvest. And in harvest. And in the harvest. To harvest. And to harvest. To the harvest. And to the harvest. From harvest. From the harvest. And from the harvest. And from harvest. Whether in harvest? Whether like the harvest?

Fire.[2] The fire. In the fire. As the fire. As fire. And as the fire. And in the fire. From fire. And from fire. In fire. Whether in the fire? To the fire. And to the fire.

Water.[3] And water. And the water. From the water. Whether to the water? And as the water. And in the water.

Sand.[4] As sand. The sand. As the sand. From sand. And the sand. And as the sand. In the sand. And in the sand. And from the sand.

An ornament.[5] As an ornament. To an ornament. From an ornament. And an ornament. And to an ornament. And from an ornament. Whether an ornament? And in an ornament.

Truth.[6] And truth. In truth. To truth. As the truth. From truth. Whether truth? Whether as truth? Whether from truth? And the truth. And in the truth. And to the truth. And in truth.

A bee.[7] In a bee. And in a bee. As a bee. And as a bee. And from a bee. The bee. And to the bee. From a bee. From the bee. Whether a bee? Whether from the bee? And the bee.

[1] קָצִיר [2] אֵשׁ [3] מַיִם [4] חוֹל [5] עֲדִי [6] אֱמֶת [7] דְּבֹרָה

SECTION II.

PERSONAL PRONOUNS.—ABSOLUTE FORMS.

9. (*a.*) The absolute forms of the Personal Pronouns are given *fully* in Table I (at the end of the book). The following are the leading forms:

I אֲנִי (or אָנֹכִי),	*thou* (*m.*) אַתָּה,	*he* הוּא,
we אֲנַחְנוּ (or נַחְנוּ),	*ye* (*m.*) אַתֶּם,	*they* (*m.*) הֵם or הֵמָּה;

besides which there are the Feminine forms,

she הִיא *,	*they* (*f.*) הֵנָּה,
thou (*f.*) אַתְּ,	*ye* (*f.*) אַתֵּנָה.

There are also the 'PAUSE'-forms [Pt. I. § 41],

I : אָנִי (: אָנֹכִי), | *thou* (*m.*) : אָתָּה, | *thou* (*f.*) : אָתְּ, | *we* : אֲנָחְנוּ (: נָחְנוּ).

These may be conveniently arranged in a Tabular form:

TABLE I.

[N.B. p. stands for 'Pause-form', Pt. I. § 41.]

SINGULAR.

I	אֲנִי	אָנֹכִי,	*thou m.* (p. : אָתָּה) אַתָּה	*he* הוּא
	(p. : אָנִי)	, (p. : אָנֹכִי)	*thou f.* (p. : אָתְּ) אַתְּ	*she* (הִוא*) הִיא

PLURAL.

we	(נַחְנוּ)	אֲנַחְנוּ,	*ye m.* אַתֶּם	*they m.* הֵם, הֵמָּה
	(p. : נָחְנוּ)	, (p. : אֲנָחְנוּ)	*ye f.* אַתֵּנָה	*they f.* הֵנָּה

(*β.*) These (except *הִוא) are the forms to be used in Composition. Those in the Notes on the *full* Tab. I are given in order that the Student may be able to recognise them when he meets with them in the course of his reading.

---

* The form הִוא occurs in the Pentateuch. It is 'read' הִיא [Pt. I. § 79 (3)].

(γ.) The words by the side of which the "p." is placed, are forms that occur in "Pause" (Cp. Pt. I., § 41). Those Pronouns for which no 'Pause' forms are specified retain, when in 'Pause,' the form given in Table I.

(δ.) According to a fundamental principle of the Language in the Bible, what we call 'Third Person' is reckoned 'First;' *i.e.,* He is First—not I. The corresponding arrangement of the personal Pronouns, in an order so *contrary* to that with which we are all of us familiar, would appear very strange to the English Reader. The arrangement of Table I.*, above, has been devised as a means of introducing the matter gradually. According to this, the Reader may take the Pronouns *I, Thou, He,* etc., from left to right — as he is used to read English. But he may also take the *Hebrew* Pronouns there from right to left, as he will wish to take them when familiar with the Hebrew order of the Pronouns.

[N.B.—Since *English words* must be used in the sense which they usually bear *in English,* we must use the *English* terms 'FIRST' Person for *I, Me, We,* etc., and 'THIRD' Person for *He, Him, Them,* etc.,—because this is the English usage. But the Student must remember that the Hebrew usage is just the reverse, as he will know for himself by-and-by.]

10. (*a.*). Only *two* Genders, ***Masculine*** and ***Feminine,*** are recognized in Hebrew.

(*b.*). The 'First Person' Pronouns (as they are called in English) are of common gender, *i.e.,* have no different forms for different genders.

[Note.—There being no 'Neuter' Pronouns in Hebrew, we may have to place (*m.*) or (*f.*) by the side of "*it*" sometimes, — thus, *it* (*m.*), *it* (*f.*), — in order to point out the gender of the Hebrew word to which "it" refers.]

---

* And so in some other Tables below.

[11. N.B.—In the Exercises:—

(*α*) The figures 1, 2, 3, etc., attached to words, refer to Notes below the Exercise, in which Notes all necessary assistance is given.

(*β*) In the Hebrew Exercises (to be translated into English) the meaning of each word is put in the Note — so far as it cannot be made out from what has been previously given.

(*γ*) Wherever a Hebrew word involves something that has not previously been explained, the full meaning is always given in the Note.

(*δ*) The mark + is put in the earlier Exercises to shew the place of 'the logical copula,' or the 'Substantive Verb' (as some call it), in any of the various forms *am, is, was, were, art*, etc. [This mark, (*necessary*, perhaps, at first in order that the student may know where such words are to be *supplied in English*) will gradually be dispensed with.]

(*ε*) The Hebrew Verb generally precedes its Subject, except where there is emphasis on the Subject. Hence the *order* of the words in English must sometimes differ from that of the Hebrew, but no difficulty (it is hoped) will be caused by this.

(*ζ*) In the English Exercises (to be translated into Hebrew), words in the Notes stand each of them for that *one* English word *simply* to which the figure is attached. [N.B.—All English *words connected by hyphens* are to be *taken as one word* in regard to this.]

(*η*) The English words are always *given in the order* in which they are to stand in the Hebrew rendering. But

(*θ*) The English words, in the order to be observed in the Hebrew rendering, are *sometimes given within* ( ), preceded by the word 'Hebr.'

(*ι*) So, too, when the form of expression required in Hebrew is different from the English form; — thus, for example, THINE (*m.*), (Hebr., *to Thee*).

(*κ*) English words (when there are more than one), which are to be rendered according to the form within the ( ), are *connected by hyphens*.

(λ) Words within [ ] are *not* to be translated into Hebrew.

(*μ*) In accordance with (*ζ*), — The *Hebrew Pronouns* are to be expressed except where the English Pronoun is joined to the Verb by a *hyphen*.

(*ν*) יְיָ stands for The NAME, pronounced אֲדֹנָי, Pt. I., § 79 (2).]

EXERCISE III.

(*To be translated into English.*)

יְיָ[1] הוּא + הָאֱלֹהִים[2] : וַעֲצַת[3] יְיָ[1] הִיא תָקוּם[4] : אַתָּה
קָרָאתָ[5] אֶל[6] הַמֶּלֶךְ[7] : אֲנִי + עַבְדְּךָ[8] : וּבִנְךָ[9] + אָנִי : מִי[10] +

[1] See (*ν*) above. [2] אֱלֹהִים God. [3] עֲצַת [the] counsel of. [4] shall stand
[5] hast called. [6] to. [7] מֶלֶךְ a king. [8] thy servant. [9] בִּנְךָ thy son. [10] who?

אָנֹכִי ׃ אַתָּה + הָאִישׁ[11] ׃ הוּא יִקְרָאֵנִי[12] אָבִי[13] + אָתָּה ׃
יָפָה[14] + אַתְּ רַעְיָתִי[15] ׃ וּבְרוּכָה[16] + אָתְּ ׃ נְבֻכִים[17] + הֵם
בָּאָרֶץ[18] ׃ אַתָּה יָדַעְתָּ[19]……כִּי[20] גִּבֹּרִים[21] הֵמָּה + ׃ טֹבֹת[22]
הֵנָּה + ׃ מֵאַיִן[23] + אַתֶּם ׃ מֵחָרָן[24] + אֲנָחְנוּ ׃ כֻּלָּנוּ[25] בְּנֵי[26]
אִישׁ אֶחָד[27] + נָחְנוּ כֵּנִים[28] + אֲנַחְנוּ…… ׃ וְאַתֵּנָה + צֹאנִי[29]
כֹּה[30] אָמַר[31] אֲדֹנָי[32] יְיָ[33] ׃

[11] אִישׁ a man. [12] shall call Me. [13] my Father. [14] beautiful (*f.*). [15] O my love (E. V.). [16] בְּרוּכָה blessed (*f*). [17] entangled (pl. *m.*) [18] אָרֶץ (fr. אֶרֶץ) a land. [19] knowest. [20] that. [21] mighty men. [22] fair (*f.*) [E.V., Gen. vi. 2]. [23] whence? [24] Haran (with מ). [25] as for all us. [26] sons of. [27] [27] one man. [28] true men. [29] My flock. [30] thus. [31] hath said. [32] The Lord. [33] See Pt. I., § 79 (2), and 'Vocabulary' (p. 385).

Exercise IV.

(To be translated into Hebrew.)

I [was] in the way.[1] He said[2] to the king.[3] Who[4] [art] thou (*m.*)? Who[4] [art] thou (*f.*)? They (*m.*) said[5] to the man.[6] Like a queen[7] she [was]. As kings[8] [were] they (*m.*). It (*f.*) [is] Jezebel.[9] It (*m.*) [is] the bread.[10] From Haran[11] [were] they (*f.*). Ye (*f.*) [are] like queens.[12] And through[13] our-iniquities[14] we-have-been-given,[15] we and our-kings,[16] into[13] their-hands.[17] Thou [art] our-Father.[18] And we will-be-joyous[19] in Thy-salvation.[20]

[1] דֶּרֶךְ. [2] אָמַר. [3] מֶלֶךְ. [4] מִי. [5] אָמְרוּ. [6] אִישׁ. [7] מַלְכָּה. [8] מְלָכִים. [9] אִיזֶבֶל. [10] לֶחֶם. [11] חָרָן. [12] מְלָכוֹת. [13] בּ (the prefix). [14] עֲוֹנֹתֵינוּ. [15] נִתַּנּוּ. [16] מְלָכֵינוּ. [17] יְדֵיהֶם. [18] אָבִינוּ. [19] נְרַנְּנָה. [20] יְשׁוּעָתֶךָ (Pause-form).

[To face p. 12.]

Abstract of Tables II–VI.

(A) Pron.-Affix endings in Tabs. V (i) & VI (i), *i.e.* with a Singular Noun.

—ִי	—ךָ	—וֹ
my	*thy* (*m.*)	*his*
—ִי	—ֵךְ	—ָהּ
my	*thy* (*f.*)	*her*
—ֵנוּ	—כֶם	—ָם
our	*your* (*m.*)	*their* (*m.*)
—ֵנוּ	—כֶן	—ָן
our	*your* (*f.*)	*their* (*f.*)

(*a*) Pron.-Affix endings in Tabs. II (i) & III, *i.e.* with certain Particles.

—ִי	—ךָ	—וֹ	Sing. Masc.
me	*thee* (*m.*)	*him*	
—ִי	—ֵךְ	—ָהּ	Sing. Fem.
me	*thee* (*f.*)	*her*	
—ָנוּ	—כֶם	—הֶם	Plu. Masc.
us	*you* (*m.*)	*them* (*m.*)	
—ָנוּ	—כֶן	—הֶן	Plu. Fem.
us	*you* (*f.*)	*them* (*f.*)	

(B) Pron.-Affix endings in Tabs. V (ii) & VI (ii), *i.e.* with a Plural Noun.

—ַי	—ֶיךָ	—ָיו
my	*thy* (*m.*)	*his*
—ַי	—ַיִךְ	—ֶיהָ
my	*thy* (*f.*)	*her*
—ֵינוּ	—ֵיכֶם	—ֵיהֶם
our	*your* (*m.*)	*their* (*m.*)
—ֵינוּ	—ֵיכֶן	—ֵיהֶן
our	*your* (*f.*)	*their* (*f.*)

(*b*) Pron.-Affix endings in Tab. IV, *i.e.* with certain Particles.

—ַי	—ֶיךָ	—ָיו	Sing. Masc.
me	*thee* (*m.*)	*him*	
—ַי	—ַיִךְ	—ֶיהָ	Sing. Fem.
me	*thee* (*f.*)	*her*	
—ֵינוּ	—ֵיכֶם	—ֵיהֶם	Plu. Masc.
us	*you* (*m.*)	*them* (*m.*)	
—ֵינוּ	—ֵיכֶן	—ֵיהֶן	Plu. Fem.
us	*you* (*f.*)	*them* (*f.*)	

Note:—(*a*) For the affix-forms with כּ *as* or *like*, and מ *from*, see Tab. II (ii).

(*β*) The endings in (*a*) for Tabs. II (i) and III are seen to agree with those in (A) for a Sing. Noun—in the main.

(*γ*) The endings in (*b*) for Tab. IV are seen to agree with those in (B) for a Plu. Noun—in the main.

(*δ*) The Pron.-endings with a Dual are the same as with a Plu. Noun.

[NOTE.

The TABLES referred to in the following pages will be found AT THE END of the volume. The remarks on these pages are introductory to and explanatory of the Tables.

N.B. In using the Tables for the ENGLISH-HEBREW Exercises the Student should prefer THE FORM TO THE RIGHT always,—where more forms than one are given, as in some parts of Tab. II].

SECTION III.

Personal Pronouns.—Affix-Forms.

12. Besides the '*Absolute*' Forms (as they are called) of the Personal Pronouns, given in § 9 above, there are some *Affix*-forms—consisting of one or more of the letters הכנוים—by which the Personal Pronouns are often represented.

13. The Pronoun-Affixes are attached both (a) to Particles* and Nouns, and (β) also to Verbs†.

14. (1.) Thus, from בּ *in*, we have [comp. Tab. II (1)]—
בִּי *in me*, בְּךָ *in thee m.* (בָּךְ *f.*), בּוֹ *in him* (בָּהּ *in her*),
בָּנוּ *in us*, בָּכֶם *in you m.* (בָּכֶן *f.*), בָּהֶם *in them m.* (בָּהֶן *f.*).

(2.) So from ל *to* or *for*, we have [comp. Tab. II (2)].
לִי *to me*, לְךָ *to thee m.* (לָךְ *f.*), לוֹ *to him* (לָהּ *to her*),
לָנוּ *to us*, לָכֶם *to you m.* (לָכֶן *f.*), לָהֶם *to them m.* (לָהֶן *f.*).

(3.) Of כְּמוֹ (or כּ) *as*, *like*, the forms are [Tab. II (3)]—
כָּמוֹנִי *like me*, כָּמוֹךָ *like thee m.* (כָּמוֹךְ *f.*), כָּמוֹהוּ *like him* (כָּמוֹהָ *f.*),
כָּמוֹנוּ *like us*, כְּמוֹכֶם *like you m.* (כְּמוֹכֶן *f.*), כְּמוֹהֶם *like them m.* (כָּהֶן *f.*).
with some other forms to be seen in Tab. II.

(4.) Of מִן (or מ) *from*, the forms are [Tab. II (4)]—
מִמֶּנִּי *from me*, מִמְּךָ *from thee m.* (מִמֵּךְ *f.*), מִמֶּנּוּ *from him* (מִמֶּנָּה *f.*),
מִמֶּנּוּ *from us*, מִכֶּם *from you m.* (מִכֶּן *f.*), מֵהֶם *from them m.* (מֵהֶן *f.*).
with some other forms to be seen in Tab. II.

⁂ Where more than one form is given in the Table, the Student may take the RIGHT-HAND form.

---

[*] Including Preposition-*letters*, as in Table II., and *Words* such as those in Tables, III., IV. [The Tables are given at the end of the book.]

[†] Independently of, and sometimes in addition to, the inflexion-forms. See more hereafter.

15. The Affixes in Tab. III*, as in Tab. II (1) & (2), are

—ִי 1 s., ךָ 2 s. *m.* (—ָךְ *f.*), וֹ 3 s. *m.* (—ָהּ *f.*),

נוּ 1 pl., כֶם 2 pl. *m.* (כֶן *f.*) הֶם (or —ָם) 3 pl. *m.* (הֶן or —ָן, *f.*).

16. But in Tab. IV, although the affixed *letters representing the Pronouns* are mainly the same as those above, the CONNECTING LINKS (between the Pronouns and the words to which they are affixed) are different,—the complete Affixes being as follows,

—ַי 1 s., —ֶיךָ 2 s. *m.* (—ַיִךְ *f.*), —ָיו 3 s. *m.* (—ֶיהָ *f.*),

—ֵינוּ 1 pl., —ֵיכֶם 2 pl. *m.* (ן *f.*), —ֵיהֶם 3 pl. *m.* (ן *f.*).

17. Now if the Student will look at Tab. V, he will see that

(i.) The Affixes in Tab. III are the same† as those which in Tab. V (i.) are attached to the SINGULAR Noun שִׁיר *a song,*

(ii.) The Affixes in Tab. IV are the same as those which in Tab. V (ii.) are attached to the PLURAL Noun שִׁירִים *songs.*

18. The Singular שִׁיר *a song* with Pron-Affs. has the forms

שִׁירִי *my song,* שִׁירְךָ *thy* (*m.*) *song* (—ֵךְ *f.*), שִׁירוֹ *his song* (—ָהּ *f.*),

שִׁירֵנוּ *our song,* שִׁירְכֶם *your* (*m.*) *song* (כֶן *f.*), שִׁירָם *their* (*m.*) *song* (—ָן *f.*).

19. Of שִׁיר *a song*, the Plural is שִׁירִים *songs.* This with Pron-Affs. has the forms

שִׁירַי *my songs,* שִׁירֶיךָ *thy* (*m.*) *songs* (—ַיִךְ *f.*), שִׁירָיו *his songs* (—ֶיהָ *f.*),

שִׁירֵינוּ *our songs,* שִׁירֵיכֶם *your* (*m.*) *songs* (ן *f.*), שִׁירֵיהֶם *their* (*m.*) *songs* (ן *f.*).

N.B. The ם of the Plural ending —ִים is dropped in these forms with Pron-Affs.; but its י, as a mark of the Plural, stands as part of the *connecting link* between the Noun and the Pron-Affs. (except 1 s.)

20. In Tab. VI the Affixes are the same as in Tab. V., but

N.B. The ה of the ending in the form תּוֹרָה is replaced by ת when the Affixes are put on; thus

---

* The form אֶת־ (in Tab. III. 1 & 3) means אֵת unaccented. Comp. Pt. I, §§ 37 (2) & 55 (9, *b*).

† Except that there is —ָ in Tab. III, in place of the —ֵ in —ֵנִי & —ֵךְ & —ֵנוּ of Tab. V (i.), and in a few other places.

תּוֹרָתִי *my law*, תּוֹרָֽתְךָ *thy* (*m.*) *law* (ךְ ־ֵ *f.*), תּוֹרָתוֹ *his law* (הּ ־ָ *f.*).
תּוֹרָתֵנוּ *our law*, תּוֹרַתְכֶם *your* (*m.*) *law* (כֶּן *f.*), תּוֹרָתָם *their* (*m.*) *law* (ן ־ָ *f.*).

21. Of תּוֹרָה *a law* the Plural is תּוֹרוֹת (or תּוֹרֹת) *laws.* This takes Pron-Affs. of the same form as those in Tab. V (ii.),—the ending וֹת (or ת ־ֹ) being NOT dropped, but Affixes ADDED THERETO, like those in Tab. V (ii.); thus

תּוֹרֹתַי *my laws*, תּוֹרֹתֶיךָ *thy* (*m.*) *laws*, תּוֹרֹתָיו *his laws*,
etc., see Tab. VI (ii.)

N.B. (1.) There are TWO marks of the Plural in such forms as these, *viz.* the וֹת (or ת ־ֹ) and the י of the Affix form.

(2.) Some forms occur with only one of these marks of the Plural, as תְּהִלָּתֶיךָ Ps. ix. 15. The Student must never write such in Composition.

22. To a Noun of *Dual* form, as אָזְנַיִם *ears* [Tab. VII], Pron-Affs. are attached as in the SECOND PART of Tab. V (*i.e.* as in the forms from the Plural שִׁירִים *songs*); thus

אָזְנַי *my ears*, אָזְנֶיךָ *thy* (*m.*) *ears*, אָזְנָיו *his ears*,
אָזְנֵינוּ *our ears*, אָזְנֵיכֶם *your* (*m.*) *ears*, אָזְנֵיהֶם *their* (*m.*) *ears*.
etc.,—see Tab. VII.

NOTE (*a*.) We shall see hereafter that ־ִים is the special mark for the Plural MASCULINE, and וֹת (or ת ־ֹ) for the Plural *Feminine*.

(*β*.) For the meaning of 'i.c.', and of the forms in connection therewith, on the right of the forms with the Pron-Affixes in Tabs. V—VII,—see hereafter, § 53. The Student need not be troubled with these at present.

(*γ*.) Many Nouns undergo some change of form on receiving Pron-Affs. This matter belongs to Sect. VII on NOUNS.

(*δ*.) The PRON-AFFIXES REMAIN UNCHANGED in form whatever changes the Noun-forms themselves undergo. But

(*ε*.) Several *variations* in the forms of these Affixes occur in different parts of the Bible. For these it is sufficient to refer to Tab. VIII.]

Obs. Exercises V & VI are on Tab. II,
VII & VIII on Tabs. III & IV,
IX & X on Tabs. V—VII.

EXERCISE V.

(To be translated into English.)

יְיָ[1] + לִי לֹא[2] אִירָא[3] : אֱלֹהַי[4] בְּךָ בָטַחְתִּי[5] : צָמְאָה[6] לְךָ
נַפְשִׁי[7] : כִּי[8] תָּמְכָה[9] יְמִינֶךָ[10] : אֱלֹהִים[11] מִי[12] + כָמוֹךָ : חֹשֶׁךְ[13]
לֹא[2] יַחְשִׁיךְ[14] מִמֶּךָּ : אַל[15] תַּסְתֵּר[16] פָּנֶיךָ[17] מִמֶּנִּי : לֹא[2]
יִסָּתֵר[18] מִמְּךָ כָּל-[19] דָּבָר[20] : מֵעוֹלָם[21] + אָתָּה : לֹא[2] תַעֲשׂוּ[22]
לָכֶם אֱלִילִם[23]* : עֵינַיִם[24] + לָהֶם וְלֹא[25] יִרְאוּ[26] : כְּמוֹהֶם יִהְיוּ[27]
עֹשֵׂיהֶם[28] כֹּל[29] אֲשֶׁר[30] בֹּטֵחַ[31] בָּהֶם : הָאֵל[32] + לָנוּ אֵל[32]
לְמוֹשָׁעוֹת[33] : אֵלִי[34] צוּרִי[35] אֶחֱסֶה[36] בוֹ : לוֹ עֵצָה[37] וּתְבוּנָה[38] :
מִמֶּנּוּ יְשׁוּעָתִי[39] : מִי כָמֹכָה בָּאֵלִם[40]* יְיָ[1] :

[1] See Vocab. p. 385. [2] not. [3] I will fear, [*i.e.* (2 and 3 going together) *I will not fear*]. [4] my God. [5] I have trusted. [6] hath thirsted. [7] my soul. [8] the prefix ב of § 4 here signifies 'on.' [9] hath-taken-supporting-hold. [10] Thy right hand. [11] [O] God! [12] who? [13] darkness. [14] will obscure, [the '*not*' of the preceding word goes with this word to express '*will not obscure*']. [15] not [This Negative Particle with the Tense after it, in No. 16 ('*Thou wilt hide*'), signifies '*Do not hide*,' deprecatively]. [16] [see No. 15]. [17] Thy face. [18] it shall be hid. [19] any. [20] thing. [21] עוֹלָם eternity. [22] ye shall make. [23] idols. [24] eyes. [25] לֹא not. [26] they will see. [27] shall be. [28] their makers. [29] every one. [30] that. [31] trusteth. [32] אֵל God. [33] for salvation. [34] my God. [35] my Rock. [36] I will take refuge. [37] counsel. [38] and understanding. [39] my salvation. [40] אֵלִים gods.—*See Pt. I., § 12.

EXERCISE VI.

(To be translated into Hebrew.)

To me. To thee (*m.*). To thee (*f.*). To him. To her. To us. To you (*m.*). To you (*f.*). To them (*m.*). To them (*f.*).

In me. In thee (*m.*). In thee (*f.*). In him. In her. In us. In you (*m.*). In you (*f.*). In them (*m.*). In them (*f.*).

Like me. Like thee (*m.*). Like thee (*f.*). Like him. Like her. Like us. Like you (*m.*). Like you (*f.*). Like them (*m.*). Like them (*f.*).

From me. From thee (*m.*). From thee (*f.*). From him. From her. From us. From you (*m.*). From you (*f.*). From them (*m.*). From them (*f.*).

Thine (*m.*) (Hebr., *to Thee*) [am] I. And His (Hebr., *to Him*) [are] we. What[1] dost-thou-(*m.*)-here (Hebr., [*is there*] *to thee here*[2])? There-is-not[3] one-calling[4] among-them (*m.*) (Hebr., *in them*). Hath-He-not-also-spoken-by-us (Hebr., *Whether not*[5] *also*[6] *by*[7] *us hath-He-spoken*[8])? There-is-none[3] like it (*f.*) I-am-as-thou-(*m.*)-art (Hebr., *like me, like thee*). Thou-[art]-mightier-than-we (Hebr., thou-art-mighty[9] *from us*). No-one-of-us-will-withold-his-sepulchre-from-thee (*m.*) (Hebr., *any-one*[10] *from-us his-sepulchre*[11] *will-not-withold*[12] *from thee*). Thou-(*m.*)-shalt-not-be-afraid[13] of-them (*m.*) (Hebr., *from them*).

[1] מַה. [2] פֹּה. [3] אֵין. [4] קֹרֵא. [5] לֹא. [6] גַּם. [7] בְּ (the Prefix). [8] דִּבֵּר.
[9] עָצַמְתָּ. [10] אִישׁ. [11] קִבְרוֹ. [12] לֹא יְכַלֶּה. [13] לֹא תִירָא.

Exercise VII. [and VIII.].

(To be translated into Hebrew.)

Me.[1] Thee (*m.*). Thee (*f.*). Him. Her. Us. You (*m.*). You (*f.*). Them (*m.*). Them (*f.*).

With[2] me. With thee (*m.*). With thee (*f.*). With him. With her. With us. With you (*m.*). With you (*f.*). With them (*m.*). With them (*f.*).

To[3] me. To thee (*m.*). To thee (*f.*). To him. To her. To us. To you (*m.*). To you (*f.*). To them (*m.*). To them (*f.*).

Upon[4] me. Upon thee (*m.*). Upon thee (*f.*). Upon him. Upon her. Upon us. Upon you (*m.*). Upon you (*f.*). Upon them (*m.*). Upon them (*f.*).

[1] Table III. (1). [2] Tab. III. (2). [Also write these with עִם, Tab. III. (3)] [3] אֶל. [4] עַל.

EXERCISE VIII.

Thee[1] (*m.*) I-brought[2] unto[3] me. It[1] (*f.*) I-brought[2] upon[4] him. With[5] thee (*m.*) [am] I. What[6] [is] with[5] us? And-they-will-kill[7] me[1] and thee[1] (*f.*) they-will-keep-alive[8]. He-spake[9] with[5] us roughly,[10] and-set-us-down (Hebr., *and-gave*[11] *us*[1]) as spies (E.V.).[12] And-we-said[13] unto[3] him true-men[14] [are] we. And-he-made-himself-strange[15] unto[3] them. And-the-people-set (Hebr., *and-they-set*[16] [viz.] *the people*[17]) him[1] over[4] them (*m.*) for a head[18] and for a chief.[19] And-he-came[20] to[3] them (*m.*). And-he-saw[21] them[1] (*m.*). And-He-hath-set-thee[22] to[23] [be] king[24] over[4] us (*m.*).

[1] Table III. (1). [2] הֵבֵאתִי. [3] אֶל. [4] עַל. [5] אֵת [Table III. (2)]. [6] מָה. [7] וְהָרְגוּ. [8] יְחַיּוּ. [9] דִּבֶּר. [10] קָשׁוֹת. [11] וַיִּתֵּן. [12] מְרַגְּלִים. [13] וַנֹּאמֶר. [14] כֵּנִים. [15] וַיִּתְנַכֵּר. [16] וַיָּשִׂימוּ. [17] עַם (הָעָם, with the Def. Art.). [18] רֹאשׁ. [19] קָצִין. [20] וַיָּבֹא. [21] וַיַּרְא. [22] וַיִּתֶּנְךָ. [23] ל (the prefix). [24] מֶלֶךְ.

EXERCISE IX.

(*To be translated into English.*)

שְׁמַע[1] יְיָ[2] קוֹלִי[3] : צוּרִי[4] אַל[5] תֶּחֱרַשׁ[6] מִמֶּנִּי : זַמְּרוּ[7]
לַייָ[8] חֲסִידָיו[9] וְהוֹדוּ[10] לְזֵכֶר[11] קָדְשׁוֹ[12] : יִשְׁמַע[13] מֵהֵיכָלוֹ[14]
קוֹלִי[3] : אֶת[15] קֹלְךָ[3] שָׁמַעְתִּי[16] בַּגָּן[17] : וַיֹּאמֶר[18] שָׁאוּל[19] הֲקֹלְךָ[3] +

[1] Hear Thou. [2] See Vocab. p. 385. [3] קוֹל a voice. [4] צוּר a rock. [5] not. [This with the next word, No. 6, signifies 'do not be silent.']. [6] See in No. 5. [7] sing ye hymns. [8] See No. 2 above, and p. 2 Note (‖). [9] חָסִיד a saint (pl. חֲסִידִים). [10] and give thanks. [11] for a remembrance of. [12] קֹדֶשׁ holiness [with aff. קָדְשִׁי *my*..., etc.]. [13] may He hear. [14] הֵיכָל a palace-temple. [15] The mark for a 'Definite object.' This word אֵת (or אֶת when unaccented as here) cannot be rendered by any *word* in English: it corresponds with the *Accusative form* in languages which have that form. [16] I heard. [17] גַּן, גָּן, a garden. [18] and he said. [19] *viz.*. Saul

זֶה[20] בְּנִי[21] דָוִד[22]: עֶצֶם[23] מֵעֲצָמַי[23] וּבָשָׂר[24] מִבְּשָׂרִי[24]:
וְאָסַפְתָּ[25] דְגָנֶךָ[26] וְתִירשְׁךָ[27] וְיִצְהָרֶךָ[28]: וַיֹּאמֶר[18] הַגְמִיאִינִי[29]
נָא[30] מְעַט[31] מַיִם[32] מִכַּדֵּךְ[33]: וַתְּמַהֵר[34] וַתֹּרֶד[35] כַּדָּהּ[33] עַל[36]
יָדָהּ[37]: גַּם[38] לִגְמַלֶּיךָ[39] אֶשְׁאָב[40]: דּוֹדִי[41] יָרַד[42] לְגַנּוֹ[17]:
וַיָּבֹא[43] נֹחַ[44] וּבָנָיו[45] ……אִתּוֹ[46] אֶל[47] הַתֵּבָה[48]: דַּרְכֵי[49] צִיּוֹן[50] +
אֲבֵלוֹת[51] ……כֹּהֲנֶיהָ[52] + נֶאֱנָחִים[53] בְּתוּלֹתֶיהָ[54] + נוּגוֹת[55] וְהִיא[56]
מַר[57] + לָהּ: הִנֵּה[58] כְעֵינֵי[59] עֲבָדִים[60] אֶל[47] יַד[61] אֲדוֹנֵיהֶם[62]
כְּעֵינֵי[59] שִׁפְחָה[63] אֶל[47] יַד[61] גְּבִרְתָּהּ[64] כֵּן[65] עֵינֵינוּ[59] + אֶל[47]
יְיָ[2] אֱלֹהֵינוּ[66] עַד[67] שֶׁיְּחָנֵּנוּ[68]: לֹא[69] מַחְשְׁבוֹתַי[70]
+ מַחְשְׁבוֹתֵיכֶם[70] וְלֹא[69] דַרְכֵיכֶם[71] + דְּרָכָי[72]: מָלַךְ[73] אֱלֹהָיִךְ[66]:
וְהָיוּ[74] מְלָכִים[75] אֹמְנַיִךְ[76] וְשָׂרוֹתֵיהֶם[77] מֵינִיקוֹתַיִךְ[78]: לֹא[69] כְצוּרֵנוּ[79]
+ צוּרָם[79]: בָּרְכִי[80] נַפְשִׁי[81] אֶת[15] יְיָ[2] וְאַל[82] תִּשְׁכְּחִי[83] כָּל[84]
גְּמוּלָיו[85]:

20 this. 21 [O] my son. 22 David. 23 bone [pl. עֲצָמִים]. 24 בָּשָׂר flesh [with aff. בְּשָׂרוֹ *his...*, etc.]. 25 and thou shalt gather. 26 דָּגָן corn [דְּ, with Affixes]. 27 תִּירוֹשׁ new wine. 28 יִצְהָר oil. 29 let me drink. 30 I pray. 31 a little. 32 water. 33 כַּד a pitcher. 34 and she hasted. 35 and she let down. 36 upon. 37 יָד a hand. 38 also. 39 גָּמָל a camel [pl. גְּמַלִּים]. 40 I will draw. 41 דּוֹד a friend. 42 went down. 43 and he came. 44 *viz.* Noah [came]. 45 בָּנִים sons. 46 אֵת with [w. aff. אִתִּי *with me*, etc.]. 47 to, into. 48 the ark. 49 [the] ways of. 50 Zion. 51 mourning. 52 כֹּהֵן a priest [pl. כֹּהֲנִים]. 53 sighing. 54 בְּתוּלָה a virgin. 55 afflicted. 56 and as for her. 57 bitterness. 58 behold. 59 עֵינֵי eyes of [dual עֵינַיִם *eyes*]. 60 servants. 61 hand of. 62 אֲדֹנִים (pl. form of אָדוֹן) a master. 63 a woman-servant. 64 גְּבִירָה a mistress [also גְּבֶרֶת, with aff. גְּבִרְתִּי *my...*, etc.]. 65 so. 66 אֱלֹהִים God [a *plural* form]. 67 until. 68 that He pity us. 69 לֹא not. 70 מַחֲשָׁבָה a thought [שְׁ, with Affixes]. 71 your (*m.*) ways. 72 דְּרָכִים ways. 73 hath reigned. 74 and they shall be. 75 *viz.* kings [shall be]. 76 אֹמְנִים nursing-fathers. 77 שָׂרָה a princess. 78 מֵינִקָה a nursing-mother. 79 צוּר a rock. 80 bless thou (*f.*) 81 [O] my soul. 82 (with 83) and forget not [Cp. No. 5, above]. 84 all. 85 גְּמוּל a benefit.

NOTE. לֹא (*not*) may be remembered now.

EXERCISE X.

(*To be translated into Hebrew.*)

His horse.[1] Thy (*m.*) horse. My horse. Their (*m.*) horse. Your (*m.*) horse. Our horse. His horses. Thy (*m.*) horses. My horses. Their (*m.*) horses. Your (*m.*) horses. Our horses.

My friend[2] [is] mine (Heb., *to*[3] *me*). In thy (*m.*) friend. Like thy (*f.*) friend. To his friend. From her friend. And from our friend. And to your (*m.*) friend. And like your (*f.*) friend. And to their (*m.*) friend. And in their (*f.*) friend. And my friends. Whether thy (*m.*) friends? Thy (*f.*) friends. His friends. Her friends. Our friends [are] your (*m.*) friends. Among[4] your (*f.*) friends [are] their (*m.*) friends and their (*f.*) friends.

His bride.[5] My bride [is] like her. Like thy (*m.*) bride [is] she. The brides. Their (*m.*) brides. Your (*m.*) brides and our brides.

My riddle.[6] Her riddles. Thy (*f.*) riddles. Their (*f.*) riddles. Your (*m.*) riddle. Our riddle. Their (*m.*) riddle. And in his riddle.

Her lamp.[7] From her lamps. To my lamps. In thy (*f.*) lamps. And like your (*m.*) lamps. Their (*f.*) lamps. Whether[8] his lamps? Whether like our lamps [are] thy (*f.*) lamps?

His eye.[9] In his eyes. Like their (*f.*) eyes. In our eyes. And in her eyes. Thy (*m.*) eye. His eyes. Thy (*f.*) eyes. Her eye. Your (*m.*) eyes.

[1] סוּס (Plur. סוּסִים *horses*). [2] דּוֹד (Plur. דּוֹדִים *friends*). [3] לְ (the Prefix). [4] בְּ (the Prefix). [5] כַּלָּה (Plur. כַּלּוֹת *brides*). [6] חִידָה (Plur. חִידוֹת *riddles*). [7] נֵר (Plur. נֵרוֹת *lamps*). [8] הֲ (the Interrogative Prefix). [9] עַיִן (w. aff. עֵינִי *my eye*, etc.; Dual עֵינַיִם *eyes*, w. aff. עֵינַי *my eyes*, etc., — Table VII.).

SECTION IV.

THE RELATIVE PRONOUN אֲשֶׁר.

23. The word אֲשֶׁר stands for the Relative Pronouns *who, which, that;* and is the same in form for all Persons, Genders, and Numbers; thus,—

הָאִישׁ אֲשֶׁר בָּא	*the man* WHO *came.*
הָאִשָּׁה אֲשֶׁר בָּאָה	*the woman* WHO *came.*
הָאֲנָשִׁים אֲשֶׁר בָּאוּ	*the men* WHO *came.*
הַנָּשִׁים אֲשֶׁר בָּאוּ	*the women* WHO *came.*
הַדָּבָר אֲשֶׁר רָאִיתָ	*the thing* WHICH (or THAT) *thou sawest.*
הַדְּבָרִים אֲשֶׁר רָאִיתִי	*the things* WHICH (or THAT) *I saw.*

24. The Oblique forms *in whom* (or *which*), *to whom* (or *which*), *from whom* (or *which*), are expressed by אֲשֶׁר *followed* by a *Personal Pronoun attached to a Particle;* thus, for instance, [Is. xlix. 3] "O Israel, IN WHOM [אֲשֶׁר בְּךָ, lit., WHO IN-THEE (*m.*)] I will be glorified;" [Deut. iv. 8] "A nation TO WHICH [אֲשֶׁר לוֹ, lit., WHICH TO IT (*m.*)] there-are-statutes and judgments," etc.; [Ps. xcv. 5] "To WHOM [אֲשֶׁר לוֹ, lit., WHO TO-HIM (*belongs*)] the sea," etc.

[Note—(*a.*) This is the *full* expression. The אֲשֶׁר is sometimes omitted. See § 31.

(*b.*) The word involving the Personal Pronoun is *separated* from the אֲשֶׁר very often. See more, below. N.B. This separation should always take place in Composition, except where there is Emphasis on the Person.]

25. The full Table for *In whom* (for all Persons, Genders and Numbers) is obtained by simply placing אֲשֶׁר before the several expressions in Table II. (i.), as follows,—

		1 pers.	2 pers.	3 pers.
(a.) *In whom* (or *which*)	Singular.	אֲשֶׁר בִּי	(*m.*) (p. ;בָּךְ) אֲשֶׁר בְּךָ (*f.*) אֲשֶׁר בָּךְ	(*m.*) אֲשֶׁר בּוֹ (*f.*) אֲשֶׁר בָּהּ
	Plural.	אֲשֶׁר בָּנוּ	(*m.*) אֲשֶׁר בָּכֶם (*f.*) אֲשֶׁר בָּכֶן	(*m.*) אֲשֶׁר בָּהֶם, בָּם (*f.*) אֲשֶׁר בָּהֶן, בָּהֵן

Similarly, full Tables may be formed (β) for *to whom* (or *which*), (γ) for *like whom* (or *which*), and (δ) for *from whom* (or *which*), by placing אֲשֶׁר before the several expressions in Table II. (2), (3), and (4), respectively. And so, too, in the case of Tables III. and IV.

26. Similarly, Table V. with אֲשֶׁר gives the several forms for WHOSE *song*, and WHOSE *songs;* and so for any other Noun; thus, [Job v. 5, (E.V.)] "WHOSE *harvest* [אֲשֶׁר קְצִירוֹ (lit., WHO HIS *harvest*)];" [Deut.viii.9] "A land WHOSE *stones* [אֲשֶׁר אֲבָנֶיהָ, lit., WHICH HER *stones*]," etc.; [Jer. xxxii. 19] "Thou WHOSE *eyes* [אֲשֶׁר עֵינֶיךָ, lit., WHO THINE *eyes*] are-open on all-the-ways-of the-children-of men." So [Ps. xcv. 4] "*In* WHOSE *hand* [אֲשֶׁר בְּיָדוֹ, lit., WHO *in* HIS *hand*] are-the secret-depths of earth," etc.

27. Table III. (1), with אֲשֶׁר, gives the *Objective* Relative Pronouns *whom* (or *which*), *viz.*, אֲשֶׁר אוֹתוֹ *whom* (lit., *who him*), אֲשֶׁר אֹתָהּ *whom* (lit., *who her*), אֲשֶׁר אֹתְךָ *whom* (lit., *who thee, m.*), אֲשֶׁר אֹתִי *whom* (lit., *who me*)*, etc. [So, for *with whom, on whom*, etc.].

---

* Thus Gen. xlv. 4, "I am Joseph your brother WHOM *ye sold* [אֲשֶׁר מְכַרְתֶּם אֹתִי, lit., WHO *ye-sold* ME]," etc. So, too, when the Personal Pronoun is expressed by an *Affix attached to a Verb* (§ 13, β); thus, Gen. xxvii. 27, etc. See more, hereafter.

28. These *Objective* Personal Pronouns are often dropped, and then the אֲשֶׁר by itself stands for *whom* (or *which*) in the several Persons, Genders and Numbers; thus [Gen. xxii. 2] "Take now thy son, thine only-son, *whom* [*אֲשֶׁר] thou lovest," etc., and [Gen. xiii. 15] "all the land *which* [†אֲשֶׁר] thou seest," etc.; and many others.

29. In all the cases of §§ 24—27, the word involving the Personal Pronoun is generally‡ *separated from* the אֲשֶׁר by a word or words—especially by the Verb.—Thus, for instance, [Gen. xxi. 23] "the land IN WHICH *thou-hast-sojourned* [אֲשֶׁר גַּרְתָּה בָּהּ, lit., WHICH *thou-hast-sojourned* IN IT];" and so [Gen. xxviii. 13] "the land ON WHICH *thou art-lying* [אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ, lit., WHICH *thou art-lying* ON IT]," and so [Nu. xxii. 30] "Am not I thine ass ON WHICH *thou-hast-ridden* [אֲשֶׁר רָכַבְתָּ עָלַי, lit., WHICH *thou-hast-ridden* ON ME];" [Job iv. 19] "WHOSE-*foundation is-in-the-dust* [אֲשֶׁר בֶּעָפָר יְסוֹדָם, lit., WHO *in-the-dust* IS-THEIR-*foundation*];" [Is. xlix. 23] "I THOSE-WAITING-FOR-WHOM *shall not be ashamed* [אֲשֶׁר לֹא יֵבֹשׁוּ קֹוָי, lit., WHO *not-shall-be-ashamed* MY-WAITERS]."

30. Similarly, (*a.*) אֲשֶׁר *which*, followed by שָׁם *there*, stands for *where*; thus [Gen. ii. 11] "אֲשֶׁר שָׁם הַזָּהָב WHERE (lit., WHICH THERE) [*there is*] *gold.*" But

(β.) The אֲשֶׁר and the שָׁם are generally separated (as in § 29) by a word or words — especially by the verb — thus [Gen. xix. 27] "the place WHERE *he stood* [אֲשֶׁר עָמַד שָׁם, lit., WHICH *he stood* THERE]," etc.

(γ.) So אֲשֶׁר *which* before מִשָּׁם *from there* (or *thence*) stands for *whence*; thus [Gen. xxiv. 5] "unto the land WHENCE *thou-camest-forth* [אֲשֶׁר יָצָאתָ מִשָּׁם, lit., WHICH *thou-camest-forth* THENCE]," etc.

(δ.) So also אֲשֶׁר *which*, before שָׁמָּה *thither*, stands for *whither*; thus, [Nu. xiv. 24] "and I will bring him into the land WHITHER *he-came* [אֲשֶׁר בָּא שָׁמָּה, lit., WHICH *he-came* THITHER]."

(ε.) The שָׁם, שָׁמָּה, are sometimes omitted; as, for instance, in Nu. xiii. 27.

31. The אֲשֶׁר is often omitted, as [Gen. xlii. 28] "What

---

* Instead of אֲשֶׁר אֹתוֹ.

† Instead of אֲשֶׁר אֹתָהּ.

‡ Except in the case of *Emphasis* on the Personal Pronoun.

is this, God hath done to us?" instead of "WHICH [אֲשֶׁר] God hath done to us?"; [Lam. iii. 1] "I-am the-man HATH-SEEN affliction," instead of "WHO [אֲשֶׁר] HATH-SEEN," etc.* So [Ps. xviii. 3] "my God, my Strength, IN WHOM *I-will-trust*"(E.V.) [אֶחֱסֶה בּוֹ, short for אֲשֶׁר אֶחֱסֶה בּוֹ]. So לוֹ for אֲשֶׁר לוֹ in Ps. xxxii. 1, "TO WHOM [He will not impute iniquity]." And so [Ps. lxxxiii. 19] "Thou WHOSE NAME [שִׁמְךָ, short for אֲשֶׁר שִׁמְךָ], etc.", and many others.

[Note (*a.*) אֲשֶׁר is often used, like the Conjunction †כִּי, for '*that*' (*Conjunctive*), '*for*,' '*because*,' etc. Thus [Gen. xi. 7] "THAT [אֲשֶׁר] they may not understand," etc.; [Ex. xi. 7] "THAT [אֲשֶׁר] He will separate," etc.; and many others.

(*b.*) Conversely כִּי is sometimes said to have the value of the *Relative* אֲשֶׁר. See 'Particles,' hereafter.

(*c.*) The prefixes ו ב כ ל ם may stand before אֲשֶׁר; thus,—

(i.) With the *Relative-Pronoun* value of אֲשֶׁר, we have וַאֲשֶׁר, *and who*, etc., בַּאֲשֶׁר (as in Is. lvi. 4, lxv. 12, lxvi. 4), כַּאֲשֶׁר (as in Job xxix. 25, etc.), לַאֲשֶׁר (as in Genesis xliii. 16, etc.), מֵאֲשֶׁר (as in Isaiah xlvii. 13, etc.). So אֵת אֲשֶׁר *that* (*Objective*) *which*, and *whatsoever* (*Obj.*), *whom*, *whomsoever*, etc.

(ii.) With the *Conjunctive* value of אֲשֶׁר, we have בַּאֲשֶׁר *in that*, כַּאֲשֶׁר, lit., *as that* (very frequently for *as*, *according as*, and *when*), לַאֲשֶׁר *for that*, מֵאֲשֶׁר *from* [*the time*] *that* (= *since*), etc.

(*d.*) The prefixes שַׁ, and שֶׁ,‡ followed by Dagesh Forte, stand for the *Conjunctive* אֲשֶׁר; and the latter, שֶׁ (followed by Dagesh Forte), often for the *Relative Pronoun*.

(*e.*) When prefixed to a word of which the first letter does not receive Dagesh,—שַׁ becomes שָׁ; but שֶׁ remains שֶׁ (no compensation being made for the Dagesh).

(*f.*) We have also the compound prefixes בְּשַׁ־ (once), and בְּשֶׁ־ like בַּאֲשֶׁר, and כְּשֶׁ־ like כַּאֲשֶׁר.

(*g.*) The word בְּשֶׁל (Eccles. viii. 17) is generally supposed to be made up of שֶׁ (for אֲשֶׁר) followed by ל *to*, and preceded by בְּ *in*. So בְּשֶׁלִּי (Jon. i. 12) is taken for בַּאֲשֶׁר לִי; and בְּשֶׁלְּמִי (Jon. i. 7) for בַּאֲשֶׁר לְמִי (Jon. i. 8)].

---

* It will be seen that in the first two examples the אֲשֶׁר understood is that of § 23; and, in the following examples, that of §§ 24 etc. [In English the Relative Pronoun is often left out, when, as in the first example (§ 31), it is the Object; but not often when, as in the second, it is the Subject.]

† See 'List of Particles,' hereafter.

‡ Supposed by many to be a Contraction for אֲשֶׁר.

EXERCISE XI.

(To be translated into English.)

⁂ For the plan of the Exercise, see § 11 (α—ε).

אֲנִי + יְיָ[1] אֱלֹהֵיכֶם[2] אֲשֶׁר הוֹצֵאתִי[3] אֶתְכֶם מֵאֶרֶץ[4] מִצְרַיִם[5]:
הָאָרֶץ[4] אֲשֶׁר אַתָּה + בָא[6] שָׁמָּה[7] לְרִשְׁתָּהּ[8] לֹא כְאֶרֶץ[4]
מִצְרַיִם[5] + הִוא[9] אֲשֶׁר יְצָאתֶם[10] מִשָּׁם[11]: אֶרֶץ[4] אֲשֶׁר יְיָ[1]
אֱלֹהֶיךָ[2] + הֹרֵשׁ[12] אֹתָהּ: אֶרֶץ[4] אֲשֶׁר לֹא בְמִסְכֵּנֻת[13]* תֹּאכַל[14]
בָּהּ לֶחֶם[15] לֹא תֶחְסַר[16] כֹּל[17] בָּהּ: אֶרֶץ[4] אֲשֶׁר אֲבָנֶיהָ[18] +
בַרְזֶל[19] וּמֵהֲרָרֶיהָ[20] תַּחְצֹב[21] נְחֹשֶׁת[22]: אַשְׁרֵי[23] הַגּוֹי[24] אֲשֶׁר יְיָ[1]
+ אֱלֹהָיו[2] הָעָם[25] בָּחַר[26] לְנַחֲלָה[27] לוֹ: הַמָּקוֹם[28] אֲשֶׁר אַתָּה +
עוֹמֵד[29] עָלָיו אַדְמַת[30] קֹדֶשׁ[31] הוּא +: הָאָרֶץ[4] אֲשֶׁר אַתָּה +
שֹׁכֵב[32] עָלֶיהָ לְךָ אֶתְּנֶנָּה[33]: יִשְׂרָאֵל[34] אֲשֶׁר בְּךָ אֶתְפָּאָר[35]:
יְיָ[1] + אִתּוֹ וְכֹל[36] אֲשֶׁר הוּא + עֹשֶׂה[37] יְיָ[1] + מַצְלִיחַ[38]: כָּכָה[39]
יֵעָשֶׂה[40] לָאִישׁ[41] אֲשֶׁר הַמֶּלֶךְ[42] + חָפֵץ[43] בִּיקָרוֹ[44]: הֲקִמֹתִי[45]
אֶת בְּרִיתִי[46] אִתָּם לָתֵת[47] לָהֶם ··· אֶת אֶרֶץ[4] מְגֻרֵיהֶם[48]* אֲשֶׁר

[1] See Vocabulary, p. 385. [2] אֱלֹהִים GOD [a Noun of the Plural form, see Table V. (ii.)]. [3] [I]-brought-out. [4] אֶרֶץ a land, earth, (also *land of*). [With the 'definite article' הָאָרֶץ.] In Pause אָרֶץ. [5] Egypt. [6] coming. [7] thither. [8] to-possess-it. [9] See Table I., Note 1. [10] Ye-came-out. [11] thence (lit., *from there*). [12] caring-for. [13] in-poverty. [14] thou-shalt-eat. [15] bread. [16] thou-shalt-lack (with לֹא, *thou shalt* NOT *lack*). [17] anything. [18] אֲבָנִים stones (fr. אֶבֶן). [19] iron. [20] הֲרָרִים mountains (§ 31). [21] thou-mayest-dig. [22] brass (E.V.). [23] blessed-is (lit., O-the-happiness-of!) [24] גּוֹי a nation. [25] עַם (הָעָם with 'definite article') a people. [26] He-hath-chosen (§ 31). [27] for-an-inheritance. [28] מָקוֹם a place. [29] standing. [30] ground of. [31] holiness. [32] lying. [33] I-will-give-it. [34] Israel. [35] I-will-glorify-Myself. [36] and-everything. [37] doing. [38] making-to-prosper. [39] כָּכָה thus. [40] shall-be-done. [41] אִישׁ a man. [42] מֶלֶךְ a king. [43] delighting. [44] יְקָר honour, glory, brightness. [45] I-have-established. [46] My-Covenant. [47] to-give. [48] their-(*m.*)-sojournings.

---

* For the ֻ, as 'Defective Shurik,' see Pt. I. § 14.

גָּרוּ[49] בָהּ׃ אֲנִי + יְיָ[1] אֲשֶׁר לֹא יֵבֹשׁוּ[50] קֹוָי[51]׃ אֵלִי[52] צוּרִי[53]
אֶחֱסֶה[54] בּוֹ׃ אֲשֶׁר בְּיָדוֹ[55] מֶחְקְרֵי[56] אָרֶץ[4]׃ אֲשֶׁר עֵינֶיךָ[57] +
פְּקֻחוֹת[58] עַל כָּל־† דַּרְכֵי[59] בְּנֵי[60] אָדָם[61]׃ זְכֹר[62] עֲדָתְךָ[63] קָנִיתָ[64]
קֶּדֶם[65]׃ אַשְׁרֵי[23] הָעָם[25] שֶׁכָּכָה[39] לּוֹ אַשְׁרֵי[23] הָעָם[25] שֶׁיְיָ[1]
אֱלֹהָיו[2]׃

49 they-sojourned. 50 they-shall-be-ashamed (with לֹא *they shall* NOT, etc.). 51 those-waiting-for-Me. 52 my God. 53 my Rock. 54 I will trust. 55 יָד a hand. 56 [the] secret-depths-of. 57 עַיִן an eye, Dual עֵינַיִם. * 58 Opened, open. 59 [the] ways of. 60 [the] children-of. 61 Adam, man (generally). 62 remember. 63 עֵדָה a congregation [with Affix עֲדָתוֹ *his*, etc.]. 64 Thou didst own (§ 31). 65 of old.

---

* For the ֻ, as 'Defective Shurik,' see Pt. I. § 14.
† כֹּל all, כָּל־ as p. 14 (*).

EXERCISE XII.

(*To be translated into Hebrew.*)

⁂ For the plan of the Exercise, see § 11 (ζ—μ).

Thy (*m.*) sojourner[1] who [is] within[2] thy gates.[3] The thing[4] which thou (*m.*) [art] doing.[5] A man[6] in-whom-there-is-Spirit (Hebr., *who Spirit*[7] *in*[2] *him*). Ye (*m.*) to-whom-I-have-given (Hebr., *who I-have-given*[8] *to*[9] *you*) the land.[10] I [am] Joseph[11] whom-ye-sold (Hebr., *who ye-sold*[12] *me*[13]). The land[10] from-which-I-came-forth (Hebr., *which I-came-forth*[14] *from*[15] *it* (*f.*)). A land[10] unto-which-I-will-bring-you (*m.*) (Hebr., *which I-will-bring*[16] *you*[13] *unto*[17] *it* (*f.*)). A land it (*f.*) [is] like-which-there-is-not (Hebr. *which there-*

---

[1] גֵּר. [2] בְּ prefix. [3] שְׁעָרִים (Table V. (ii.)). [4] דָּבָר. [5] עֹשֶׂה. [6] אִישׁ. [7] רוּחַ. [8] נָתַתִּי. [9] לְ (Table II.). [10] אֶרֶץ (הָאָ with 'def. art.') [11] יוֹסֵף. [12] מְכַרְתֶּם. [13] Table III. (1). [14] יָצָאתִי. [15] Table II. (4). [16] אָבִיא. [17] Table IV. (1).

is-not[18] *like*[19] *it*). Every-one[20] with-whom-it-was found (Hebr., *who it-was-found*[21] *with*[22] *him*). The horse[23] upon-which-he-rode (Hebr., *which he-rode*[24] *upon*[25] *him*). The land[10] upon-which-thou-art-lying (Hebr., *which thou*art-lying*[26] *upon*[25] *it*). The servants[27] with-whom-he-was-angry (Hebr., *who he-was-angry*[28] *upon*[25] *them* (*m.*)). The man[6] in-whose-hand-the-cup-was-found (Hebr., *who was-found*[29] *the cup*[30] *in*[2] *his hand*[31]). Thou (*m.*) in-whose-hand-the-cup-was-found (Hebr., *who was-found*[29] *the cup*[30] *in*[2] *thy hand*[31]). I in-whose-hand-the-cup-was-found (Hebr., *who was-found*[29] *the cup*[30] *in*[2] *my hand*[31]). I-will-comfort-thee[32] [O] Zion[33] in-whom-I-have-delighted (Hebr., *who I-have-delighted*[34] *in thee* (*f.*)), unto-whom-shall-come (Hebr., *who there-shall-come*[35] *unto*[17] *thee*) the-wealth-of[36] heathen-nations,[37] and within[2] whose borders[38] shall-no-more-come-any-foe[39]; whose walls[40] they-may-call[41] 'Safety,'[42] whose Saviour[43] I [am], saith[44] thy God[45].

[18] אֵין. [19] Table II. (3.). [20] כֹּל. [21] נִמְצָא. [22] Table III. (2). [23] סוּס. [24] רָכַב.
[25] Table IV. (2). [26] שֹׁכֵב. [27] עֲבָדִים. [28] קָצַף. [29] נִמְצָא. [30] גָּבִיעַ. [31] יָד.
[32] אֲנַחֶמְךָ. [33] צִיּוֹן. [34] חָפַצְתִּי. [35] יָבוֹא. [36] חֵיל. [37] גּוֹיִם. [38] גְּבֻלִים (Table V. (ii.)). [39] לֹא יָבוֹא עוֹד כָּל צָר. [40] חֹמוֹת (Table VI. (ii.)). [41] יִקְרְאוּ. [42] יְשׁוּעָה.
[43] מוֹשִׁיעַ. [44] אָמַר. [45] אֱלֹהִים (See Exerc. XI., Note 2).

* Masc.

SECTION V.

Demonstrative Pronouns.

32. The Demonstrative Pronouns are—

I.* זֶה *this* (*m.*), זֹאת *this* (*f.*), אֵלֶּה *these* (*m.*), אֵלֶּה *these* (*f.*); * his Dag.

II. הוּא *that* (*m.*), הִיא *that* (*f.*), הֵמָּה or הֵם *those* (*m.*), הֵנָּה *those* (*f.*).

Thus:

זֶה הָאִישׁ	*this* [*is*] *the man;*	הוּא הָאִישׁ	*that* [*is*] *the man;*
זֹאת הָאִשָּׁה	*this* [*is*] *the woman;*	הִיא הָאִשָּׁה	*that* [*is*] *the woman;*
אֵלֶּה הַנְּעָרִים	*these* [*are*] *the boys;*	הֵמָּה (or הֵם) הַנְּעָרִים	*those* [*are*] *the boys;*
אֵלֶּה הַנְּעָרוֹת	*these* [*are*] *the girls.*	הֵנָּה הַנְּעָרוֹת	*those* [*are*] *the girls.*

[N.B.—The Demonstrative Pronouns *that*, *those*, are (as the Reader sees) represented in Hebrew by the 3rd Person-Pronouns in § 9.]

There is an *Adjectival* use of these Pronouns, which will be mentioned in Section IX. on Pronouns-Adjective.

33. זֶה stands sometimes for *such*, and sometimes for *thus*. See more hereafter.

34. (*α*.) With the Prefixes ובכל, we find—

(1) וְזֶה, וְזֹאת, וְאֵלֶּה;

(2) בָּזֶה (once בַּזֶּה 1 S. xxi. 10), בְּזֹאת, בָּזֹאת, בְּאֵלֶּה, בָּאֵלֶּה;

(3) כָּזֶה, כְּזֹאת, כָּזֹאת, כְּאֵלֶּה, כָּאֵלֶּה;

(4) לָזֶה, לְזֹאת, לָזֹאת, לְאֵלֶּה, לָאֵלֶּה.

(*β*.). With the Prefix מ, we have מִזֶּה, מִזֹּאת, מֵאֵלֶּה.

[Note.—No special Exercise need be given on this Section.]

---

* The less frequent forms הַלָּזֶה *masc.*, הַלָּז (also זוּ) both *masc.* and *fem.*, and זֹה (also זוֹ and הַלֵּזוּ) *fem.*, for the Singular, — and אֵל for the Plural, — must be dealt with elsewhere rather than here.

SECTION VI.

INTERROGATIVE PRONOUNS.

35. The Interrogative Pronouns are—

(i.). מִי *who?*, (ii.). מַה (also מָה and מֶה) *what?**

[These Pronouns are sometimes used *non*-interrogatively, also.]

36. These words are *themselves Indeclinable;* but they may receive prefixes; thus,—

(i.). from מִי we have וּמִי† (§ 3. c. ii., above), בְּמִי, לְמִי, מִמִּי,—
(ii.). from מַה, מָה and מֶה we have—

(*a.*) וּמֶה, וּמָה, וּמַה;

(β.) בַּמָּה (and בַּמֶּה)‡:

(γ.) כַּמָּה (and כַּמֶּה)§;

(δ.) לָמָּה and לָ֫מָּה‖ (also לָמֶה).

[Note.—(*a.*) For expressing *Whose?*,—either

(i.) ל is prefixed to מִי; thus, [Gen. xxxii. 18] לְמִי אַתָּה *whose art thou?*, or

(ii). A word is placed in *close structural connection* with מִי, — as, for instance, בֶּן in [1 S. xvii. 58] בֶּן מִי *whose son?* (lit., *son-of whom*, — see below § 52.

(iii.) אֶת מִי stands for *whom?* (Objective), as in 1 S. xii. 3 "*whom have I oppressed?*"—

(β.) מַה is often read closely with the next word as in מַה־לִּי Ju. xi. 12 [almost as מַלִּי, comp. the כתיב in Ex. iv. 2 and Is. iii. 15]. And so מָה before א and ר, and מֶה before חָ etc., may be said to be as the הָ & הֶ in § 6 (*b*—*d*). But N.B. מֶה occurs also (as in Ps. iv. 3) before כ, etc.

(γ.) No special Exercise need be given on this Section.]

---

* Also, מַה stands sometimes for *how!* as in [Ps. cxxxiii. 1] "Behold, HOW *good and* HOW *pleasant* (מַה טּוֹב וּמַה נָּעִים) is the dwelling of brethren in unity." (β)

† Also וָמִי in the phrase מִי וָמִי (lit., *who and who?*) Ex. x. 8.—Compare Obs. XVI, p. 179.

'But who are they that

‡ Used for *whereby?* (lit., *in the what?*)

§ Used for *how much?*, *how many?* (lit., *like the what?*).

‖ Used for *why? wherefore?* Observe the two different positions of the Accent.—Also מַה is sometimes used for *why?*

SECTION VII.

Nouns-Substantive.

37. In regard to 'Gender,' 'Number' and 'Case,' — there are in Hebrew—

(i.). Only the Masculine and Feminine 'Genders' (§ 10);

(ii.) The Singular and Plural 'Numbers,' — also the Dual for *some* Nouns-Substantive;

(iii.). No 'Cases,' properly, according to the usual application of the Term.

38. Names of men, and words expressing males and functions of males, are Masculine.

Names of women, and words expressing females and functions of females, are Feminine.

There is great freedom in regard to the Gender of Nouns-Substantive expressing inanimate things, — there being really no *reason* why such should be limited to either one or the other. The *usage* of the Language in regard to any particular word must, of course, be attended to in Composition. There are, however, certain special Marks for the Masculine Plural, and for the Feminine Singular and Plural; as follows,—

39. (α.) In the Singular Number there is no distinguishing mark* for the Masculine Gender. But

(β.) for the Plural Masculine the distinguishing mark is the termination ־ִֽים; thus, (1) (from שִׁיר *a song*) שִׁירִֽים *songs;* (2) (from כּוֹכָֽב *a star*) כּוֹכָבִֽים *stars.*

---

* It may be said that,

(i.) Most Hebrew Nouns, which *have no special Feminine form,* are Masculine. But it must be borne in mind that,

(ii.) There are exceptions to (i.).

(γ.) Many words undergo a change of vocalisation on receiving this termination; thus (1) (from דָּבָ֥ר *a word*) דְּבָרִ֥ים *words;* (2) (from מֶ֥לֶךְ *a king*) מְלָכִ֥ים *kings;* (3) (from נַ֥עַר *a boy*) נְעָרִ֥ים; (4) (from חֹ֥דֶשׁ *a month*) חֳדָשִׁ֥ים.

(δ.) Some undergo still further change; thus, ֶה at the end of the word in the Singular is *replaced by* the ִים for the Plural,—as (from מַעֲשֶׂ֥ה *a deed*) מַעֲשִׂ֥ים *deeds.*

40. There is a special distinguishing mark for the Feminine in the Singular — viz., the accented termination ָ֥ה; thus,

(α.) (from דּ֥וֹד *an uncle*) דּוֹדָ֥ה *an aunt;* (from גְּבִ֥יר *a lord*) גְּבִירָ֥ה *a lady.*

(β.) Some words undergo a change of vocalisation on receiving this ָה; thus, (1) (from פַּ֥ר *a bullock*) פָּרָ֥ה *a cow;* (2) (from נַ֥עַר *a boy*) נַעֲרָ֥ה *a girl.*

(γ.) Some undergo still further change; thus, ֶה, at the end of the Masculine word is *replaced by* the ָ֥ה for the Feminine — as (from רֹעֶ֥ה *a shepherd*) רֹעָ֥ה *a shepherdess.*

41. The mark for the Feminine Plural is וֹת (or ֹת), which *replaces* the ָ֥ה of the Singular; thus, פָּרוֹת *cows* [§ 40 (β, 1)]. And some words undergo some change; thus, (1) (from מַלְכָּ֥ה *a queen*) מְלָכ֥וֹת *queens;* (2) (from נַעֲרָ֥ה *a girl*) נְעָר֥וֹת *girls.*

N.B.—There are some other terminations for Feminine Nouns, as will be seen in the Section on Nouns in Pt. II.

42. There are Feminine Nouns which are not formed from the corresponding Masculine Nouns, and have no distinguishing mark; thus, אֵם *a mother* (אָב *a father*); רָחֵ֥ל *an ewe* (אַ֥יִל *a ram*).

43. Some Masculine Nouns take the Feminine mark of Plural; thus אָב *a father,* plu. אָבוֹת; שֵׁם *a name,* plu. שֵׁמוֹת.

44. Some Feminine Nouns take the Masculine form of Plural; thus, דְבוֹרָה *a bee* (also *Deborah*), plu. דְבוֹרִים *bees;* רָחֵל *an ewe* (also *Rachel*), plu. רְחֵלִים *ewes.*

45. Some Nouns have *both* of the Plural forms; thus, אֲלֻמִּים and אֲלֻמּוֹת *sheaves* (from אֲלֻמָּה *a sheaf*). So דוֹרִים* and דוֹרוֹת (from דוֹר *a generation.*)

46. The mark for the Dual is ַיִם (in Pause ָיִם:), which is the same for both Genders.

(*α*.) Some Nouns do not change on receiving this termination; thus, (1) (from יָד *a hand*) יָדַיִם *hands;* (2) (from שׁוֹק *a leg*) שׁוֹקַיִם *legs.*

(*β*.) Some undergo a change; thus, (1) (from עַיִן *an eye*) עֵינַיִם *eyes;* (2) (from רֶגֶל *a foot*) רַגְלַיִם *feet.*

(*γ*.) The termination ָה (in the Singular) is replaced by ָת, after which the Dual termination ַיִם is added; thus, (1) (from שָׁנָה *a year*) שְׁנָתַיִם *two years — a couple of years;* (2) (from שָׂפָה *a lip*) שְׂפָתַיִם *lips* (the upper and lower).

47. The Dual, in Hebrew, is *chiefly* used as a special Plural (if one may say so) for things 'double' or 'in pairs,'— as *scales-of-a-balance, tongs, ears, eyes, nostrils, hands, wings, feet,* etc. Such generally have no other form for the expression of 'more than one,' and we find therefore the *Dual* form with Numerals other than 'two;' as in "*four feet,*" "*six wings,*" "*seven eyes,*" — and so in [1 S. ii. 13] "*three teeth*" (lit, *a triad of the teeth,* Dual.).

48. Some Nouns that have a *Dual,* have a *Plural in another sense;* thus, (1) (from עַיִן *an eye,* also *a fountain*) עֵינַיִם (Du.) *eyes,* עֲיָנוֹת (Plu.) *fountains;* (2) (from רֶגֶל *a foot*) רַגְלַיִם (Du.) *feet,* רְגָלִים (Plu.) *times.*

---

* Only in the phrase דוֹר דוֹרִים, Is. li. 8; Ps. lxxii. 5, cii. 25.

49. But some few have both Dual and Plural forms; as (1) יוֹם *a day*, Du., יוֹמַיִם, Plu., יָמִים; (2) פַּעַם *one-time, once*, פַּעֲמַיִם *two-times, twice*, פְּעָמִים *times;* (3) דֶּלֶת *a door*, דְּלָתַיִם,* דְּלָתוֹת. So, there are the Plurals שָׁנוֹת and שָׁנִים of (1) in § 46 (γ).

50. Some Nouns are used in the Singular only, as אָבָק *fine dust*, זָהָב *gold*, יָרֵחַ *moon;* — others only in the Dual, as מֹאזְנַיִם *a balance, scales of a balance;* מַיִם *water;* מֶלְקָחַיִם *tongs*, שָׁמַיִם *heaven;* — others only in the Plural, as אֲהָלִים and אֲהָלוֹת *aloes*, זְקֻנִים *old-age*, נְעוּרִים *youth*, פָּנִים *a face, front*, רַחֲמִים *compassion*, תַּחְתִּיּוֹת *lower-parts*, etc.

51. Hebrew Nouns are *Indeclinable* as regards what are usually called 'Cases.' But

52. Many Nouns undergo a modification of form† when they are 'IN CONSTRUCTION' (as it is called), *i. e.*, when they are in close *structural connection* with what follows. Thus, (1) from דָּבָר *a word* and מֶלֶךְ *a king*, we have דְּבַר מֶלֶךְ WORD OF *a king;* and, (2) from צְעָקָה *a cry*, and דַּל *a poor man* (in Pause דָּל), צַעֲקַת דָּל CRY OF *a poor man;* etc., etc.

In these two examples the Genitive 'of'‡ is supplied in English *before the Second Noun*, but

N.B.—The occurrence of the 'Construct form' (as it is called) must not be *limited* to the case in which 'of' can be supplied before the Second Noun. See page 33 the [illegible]

---

* Some give this from דָּלָה (i.q. דֶּלֶת).

† Many others are unchanged in form when thus in 'Construction.'

‡ Since this '*of*' (when it *can* be supplied) is, in Hebrew, involved in the *First* of the two Nouns (not the Second) we cannot say that the word so involving the 'of' is in the '*Genitive*' Case. The Genitive Case of 'a word,' 'a cry,' is not '*word of*,' '*cry of*,' but '*of a word*,' '*of a cry*.' The difference of Idiom demands different nomenclature. Moreover, the 'Construct State' (or 'State of Construction') may occur where the 'of' *cannot* be supplied in English. Although there is 'Structural connection' where the Genitive 'of' occurs, it does not follow that the Genitive 'of' is always to be used (or *can be used*) wherever 'structural connection' thus modifies the form. This consideration will be found to be of importance hereafter.

53. The abbreviation 'i. c.' is used for 'In Construction' (§ 52).

Def.—The term '*Absolute*-form' is used of a word which is (1) *not* 'i. c.,' and (2) *without* any Affix or Prefix whatsoever.

54. The CHANGES OF FORM which some Nouns undergo, (1) when 'In Construction,' and (2) when increased in length by the addition of some termination or Affix, may to some extent be classed under these three heads:

I. The shortening of a Long-Vowel into a Short-Vowel;
II. The replacing of a Vowel by *Shva Moving;*
III. „ „ „ *Shva Quiescent.*

The Second head will be found to be one of great importance. But, observe,

55. A Vowel *cannot* be dropped and replaced by Shva Moving,

(*α*.) if followed by a letter having *Shva* (thus the —ִ in (1) מִשְׁפָּט, (2) שִׁפְחָה*),

(*β*.) if followed by Dagesh Forte, — which virtually involves a *Shva* [Pt. I. § 53], — (thus the —ַ in גַּנָּב),

(*γ*.) if followed by a letter which would have Dagesh Forte if it could,† (thus —ָ before ר in פָּרָשׁ, see § 60 (*)),

(*δ*.) if the Vowel be one which involves a Quiescent letter belonging to the word, Cp. Pt. I. § 36 Note, (thus the —ֹ in תּוֹרָה *law*, the —ֵ in נֵרוֹת *lamps*, etc. This will be understood hereafter).

[NOTE.—Generally, also, a vowel which *belongs to* a word (or form) is *not* dropped. But *sometimes it is dropped*, as we shall see.]

---

* The *Plurals* of Nouns like (2) are from another form (§§ 66, 67).

† As, one of the five אהחער which do not receive Dagesh [Pt. I. § 49.]

56. For words 'i. c.' the following rules may be given:—

(RULE i.) The Vowel NEXT BEFORE THE ACCENTED VOWEL is generally dropped and replaced by Shva-Moving—*if that Vowel can be so dropped* (§ 55);—as in קְצִיר *harvest of* from קָצִיר *harvest,* and עֲקֵב *heel of* from עָקֵב *a heel.* [Obs. The vowel to be dropped is the PENULTIMATE when the Accent of the word is on the last syllable]. Also

(A.) Monosyllables, and words *Mĭ-l'ră* [Pt. I. § 42],

(Rule ii.) Generally replace Long ◌ָ, in a *closed** final syllable, by ◌ַ; thus, (1) יַד *hand of* (from יָד *a hand);* (2) [עֵצִים] חָרַשׁ *an artificer-of* [*wood*], i.e. *a carpenter,* (from חָרָשׁ); (3) לְבַב *heart of* (from לֵבָב);

(Rule iii.) *Sometimes* replace ◌ֵ in a *closed** final syllable, by ◌ֶ; as in (1) בֶּן *son of* (from בֵּן);—more commonly by ◌ַ, as in (2) זְקַן *an elder of* (from זָקֵן);†—and sometimes (especially in Monosyllables) retain the ◌ֵ unchanged, as in שֵׁם Gen. iv. 17, עֲקֵב Gen. xxv. 26;

(Rule iv.) Replace the ending ◌ֶה by ◌ֵה; thus, (1) מַעֲשֵׂה *work of* (from מַעֲשֶׂה *a work*); so (2) שְׂדֵה *field of* (from שָׂדֶה): except פִּי *mouth of,* from פֶּה *a mouth,*—רֵעֶה (as well as רֵעֵה) *friend of,* from רֵעֶה, and a few others.

(Rule v.). Replace the ending ◌ָה by ◌ַת; thus, (1) תּוֹרַת *law of* (from תּוֹרָה); (2) עֲדַת *company of* (from עֵדָה).

(Rule vi.) Retain a ◌ִי (except in the last syllable of the Plural), also a וֹ (or ◌ֹ), and a וּ, unchanged.‡

---

* Pt. I. § 21.

† These two Examples (1) and (2) belong to *different* classes. See the Section on Nouns in Pt. II.

‡ There is sometimes, however, a change owing to the *removal of the accent* [Pt. I. § 55 (9, b.)] A word 'i. c.' (§ 53) is often *deprived of Tone-accent,* and joined to the following word by *Makkêph* (־) [Pt. I. § 37 (2)].

(B.) Of words *Mi-l'êl,* i.e., whose *Penultimate* is their Tone-syllable [Pt. I. § 42],—

(Rule vii.) Those of the form פֶּעֶל, פֶּעַל, or פַּעַל,— פֵּעֶל, or פֵּעַל,— פֹּעֶל* or פֹּעַל† (*i.e.*, whose last two vowels are either ◌ֶ ◌ֶ, ◌ַ ◌ֶ, or ◌ַ ◌ַ, | ◌ֶ ◌ֵ, or ◌ַ ◌ֵ |, ◌ֶ ◌ֹ, or ◌ַ ◌ֹ), *undergo no change* when 'i. c.' (§ 53).

(Rule viii.) Those of the forms (1) פָּוֶל, and (2) פַּיִל, are changed in the manner seen in the following words; (1) תּוֹךְ *midst of* (from תָּוֶךְ *midst*); and (2) עֵין *eye of* (from עַיִן *an eye*).

(C.) (Rule ix.) *Plurals* ending in ◌ִים, and DUALS in ◌ַיִם, always replace these endings by ◌ֵי, when 'i. c.' § 53; thus, (1) שִׁירֵי *songs of* (from שִׁירִים *songs*); (2) כּוֹכְבֵי *stars of* (from כּוֹכָבִים); (3) עֵינֵי *eyes of* (from עֵינַיִם); (4) יְדֵי *hands of* (from יָדַיִם).

57. (*α*.) As seen in some of the Examples in § 56, and those in § 52, there may be *two* of the changes (above-mentioned) at once.

(*β*.) Example (2) in § 52 offers a means of introducing an important further change that is often necessitated by Rule i. (§ 56), as may be seen thus. The removal of the vowel ◌ָ from the ע of צְעָקָה, and the replacing it by a *Moving Shva* [§ 56, Rule i.], *necessitates* some change that there *may not be two Moving Shvas* together (which *must not* ever be, Pt. I. § 22, Note *). The *first* of the two Shvas is, in such a case, always made to adopt a 'Slight-vowel' form [Pt. I. § 56]. And, since a *Moving Shva* beneath ע takes a *Compound* form [Pt. I. § 24], the particular *form* for the 'Slight-vowel' here, is determined by the following general Rule:—

---

* But קֹשֶׁט *truth* (according to the best opinions) Ps. lx. 6, has קֹשְׁטְ *truth of* Pr. xxii. 21 (which is merely a slightly shortened form).

† Thus we may introduce the use of פ for '*First* Root-letter,' and ע and ל for '*Second*' and '*Third* Root-letters' respectively; thus, דָּבָר is said to be of the form פָּעָל, מֶלֶךְ of the form פֶּעֶל, etc. This will be fully explained by-and-by.

N.B.—A *'Slight-vowel'* before a *Compound Shva* mostly *agrees with this latter in form.*

Here, the ָ beneath the ע in צְעָקָה being replaced by ֲ, the 'Slight-vowel' to be given (instead of the ְ beneath the צ) is ַ; and so we obtain the form צַעֲקַת given in § 52 (the הָ being changed into תַ, in accordance with Rule v. § 56).

(γ.) Similarly, from the Plural דְּבָרִים *words* § 39 (γ), we have the Construct form דִּבְרֵי. For, the removal of the Penultimate vowel (viz., the ָ beneath the ב),—by Rule i. of § 56,—necessitates the appearance of a 'Slight-vowel' form for the ְ beneath the ד, in order that there may not be two *Moving Shvas* together [Pt. I. §§ 22, Note(*), and 56].

[Obs. A ִ (*Short-K̄herik*) may be considered as the common form for a 'Slight-vowel,' and as the form to be given when there is no reason for adopting some other Short-vowel. See also Pt. I. § 56, Note (†).]

58. The Classification of Nouns, for the changes of form which many of them undergo when receiving Affixed additions, is a somewhat long and difficult subject with which it is unadvisable to trouble the Student at present. Sufficient help will always be given in the Notes to the Exercises. The general subject must be dealt with elsewhere. There is, however, one application of § 54 (II.) which is of such very great importance for understanding vowel-changes in all parts of the Language that it ought to be mentioned at once, viz.:—

59. A word, when increased in length by the appendage of an additional syllable, generally drops (if it *can** drop) and replaces by *Shva Moving* that vowel which would else stand NEXT BUT ONE BEFORE, or THIRD† FROM THE ACCENTED VOWEL of the word.

---

* See § 55.

† [Reckoning from left to right, and from the Accented Vowel inclusively.] Obs.—If this vowel cannot be dropped (§ 55), the preceding vowel is generally dropped,—if there be one, and if it can be dropped. Sometimes the succeeding one.

This will be more easily understood by an Example or two. Thus:—

(*α*.) דָּבָר *a word*, on receiving the appendage ִים as the mark of the Plural, drops the ָ beneath the ד and takes the form* דְּבָרִים (the ִ beneath the ר being reckoned *First*, the ָ beneath the ב is *Second*, and the ָ beneath the ד, if *not* dropped, would be *Third*). So, as may be seen in the Declension of this word with Pronoun-Affixes [Table IX.], the form for '*his word*' is דְּבָרוֹ (not דָּבָרוֹ, the ָ of the ד being dropped as said above). And so all through the Singular of Table IX.

(*β*.) The Hebrew forms for '*his words*,' '*her words*,' etc., are from דְּבָרִים *words;* and there is no vowel *Third* before the Accented vowel. But—

(*γ*.) When we come to the Hebrew for '*their* (*m*.) *words*,' the analogy of the preceding words might lead us to expect ָ under the ב. Here, however, the Accent being on the הֶם, the ָ (if it were to appear under the ב) would be '*Third*' (*before* the Accented vowel reckoned as *First*). It is therefore dropped, as above, and replaced by *Shva Moving*. But this necessitates the appearance of a 'Slight-vowel' instead of the *Moving Shva* beneath the ד [Pt. I. § 56]. And ִ is the form which it adopts [§ 57 Obs.].

(*δ*.) The same holds in the Hebrew forms for '*their* (*f*.),' '*your* (*m*.),' and '*your* (*f*.) *words*'† (and for the corresponding parts of Tables IV. and X. (1—6) But in the case of '*our words*,' the Accent of the word being on the syllable רֵי, the ָ of the ב is retained—it does not come under the Rule of § 59. Thus we have דְּבָרֵינוּ *our words*. Similarly for the corresponding forms in Tables IV. and X. (1—6).

---

* See § 39 (γ).

† The Pronoun-Affixes for 3 pl. *m*. and *f*., and 2 pl. *m*. and *f*., are by many called the '*Heavy* Affixes.' The Accent of the word is on these Affixes.

SUMMARY OF §§ 39–59

(*α*) The mark for MASC. PLU. is —ִים; and

(*β*) this —ִים is replaced by —ֵי 'in Construction.'

(*γ*) The mark for the FEM. SING. is —ָה; and

(*δ*) this —ָה is replaced by —ַת in 'Construction.'

(*ε*) The mark for the FEM. PLU. is —וֹת or —ֹת; and

(*ζ*) this termination is *unchanged* 'in Construction.'

(*η*) The mark for the DUAL is —ַיִם; and

(*θ*) this —ַיִם is replaced by —ֵי 'in Construction.'

(*ι*) For changes of form of Nouns 'i.c.' see §§ 56 & 57.

(*κ*) For a GREAT RULE of ordinary change of form, see § 59.

[To face p. 39.]

INDEX FOR NOUNS WITH PRON.-AFFS.

(α) For Nouns which do not change, see Tab. V.

(β) For Nouns ending in ה◌ָ which change *only the ending*, see Tab. VI.

(γ) For Nouns like דָּבָר which drop the penult. ◌ָ, see Tab. IX.

(δ) For Nouns like (A) פָּעֵל & פָּעִיל, (B) פּוֹעָל (& מִפְעָל) & פּוֹעֵל, (C) פְּעָלָה & פְּעֵלָה, see App^{x} (A), (B), & (C) to Tab. IX.

(ε) For Nouns in ◌ֶ ◌ֶ, or ◌ַ ◌ֶ, or ◌ַ ◌ַ, or in ◌ֶֹ ◌ֵ, or ◌ֶ ◌ֵ, see Tab. X.

(ζ) For Nouns in ◌ֶ ◌ֹ, or ◌ַ ◌ֹ, see Tab. XI.

(η) For Nouns (*fem.*) corresponding to those (*masc.*) in Tabs. X & XI, see Tab. XII; (cp. §§ 66–69).

(θ) For (1) אָב, (2) אָח, (3) בַּיִת, (4) בֵּן, (5) בַּת, (6) פֶּה, see Tab. XIII.

(ι) For Nouns in ה◌ֶ, see p. 44.

[Note.—(i) For אֵת (or אֶת) mark of the '*Definite* Object,' see p. 43 (*e–h*).

(ii) For some words before which the 'Def. Art.' ה must NOT be placed, see § 73.]

60. Some Nouns with ָ ָ, as פָּרָשׁ* for example, are *not* of the same form as דָּבָר, and must not be declined like it—as they *do not drop* the ָ of their first letter† [See § 55].

61. (*α*.) The Declensions of Table X. (1—6) are all the same in character. Such a word as מֶלֶךְ Table X. (1), and נֶדֶר Table X. (2), is said to be of '6-point' form,—and נֵדֶר Table X. (2) of '5-point' form.‡

(*β*.) The ַ of נֶגַע, and the ַ ַ of נַעַר [Table X. (4 and 5)], are because of the guttural letter ע. So the ַ in זֶבַח *a sacrifice*, and the ַ ַ in לַחַץ *oppression*, because of ח. [But we *may have* two *Segols*, though the word has a guttural,—as in לֶחֶם *bread*, etc.]

(*γ*.) So שֹׂבַע *fulness*, רֹחַב *breadth*, are of the same Declension as אֹרֶךְ *length* [Table XI.]; the ַ replacing ֶ because of the guttural letter.

N.B.—All words like the Nouns in Tables X., XI., have their Accent on the *penultimate*, in the 'Absolute' Singular.

62. The 'DECLENSION-VOWEL' (as it may be called) is seen to be (i.) ַ for the '6-point' Noun in Table X (1), and (ii.) ֶ for the '6-point' (as also for the '5-point') Noun in Table X (2). (iii.) Some words, as נֶגֶד, חֵלֶק (for instance), have ֶ for their 'Declension-vowel'; thus נֶגְדִּי, נֶגְדְּךָ, נֶגְדּוֹ, etc., חֶלְקִי, חֶלְקְךָ, חֶלְקוֹ, etc. The terms

'ă-Decl.' 'ĕ-Decl.' 'ĭ-Decl.'

will be found useful as a means of designating these Declensions [viz., those of (i.) (iii.) (ii.), respectively]. Similarly the Declension of Table XI. (in which the ָ is ŏ) may be called an 'ŏ-Decl.'

---

* This is really of the form גַּנָּב; but as the five letters אהחער do not receive Dagesh, the ָ is put under the פּ to 'Compensate for the Dagesh' which belongs to the ר.

† Any of these that may occur will be duly mentioned, so that no practical difficulty will arise therefrom.

‡ The *actual* terms in use (in Rabbinic works on Grammar) are '*Nouns of* 6 *points*,' '*Nouns of* 5 *points*,'—the *dots* in the ֶ ֶ and the ֶ ֵ being counted.

63. The following shew the Declensions of—

(α.) (1) דְּבַשׁ [p. : דְּבָשׁ] *honey*, דִּבְשִׁי *my*...;

(2) שְׁכֶם [p. : שֶׁכֶם] *a shoulder*, שִׁכְמְךָ, שִׁכְמוֹ, etc.;

(β.) (1) פְּרִי [p. : פֶּרִי] *fruit*, פִּרְיִי, פִּרְיוֹ, etc., [פֶּרְיְךָ, פֶּרְיְכֶם], פִּרְיָם and פִּרְיֶהֶם;

(2) לְחִי [p. : לֶחִי] *a jaw*, לֶחֱיוֹ, Du. לְחָיַיִם, [־ַיִי, ־ֵיִךְ] לְחָיָיו, [לְחֵיהֶם *their* (*m.*)];

(3) עֲדִי [p. : עֶדִי] *an ornament*, עֶדְיוֹ, Plu. עֲדָיִים;

(4) חֲצִי [p. : חֵצִי] *a half*, חֶצְיוֹ, etc.;

(γ.) (1) חֳלִי [p. : חֹלִי] *sickness*, חָלְיוֹ, etc., Plu. חֳלָיִים;

(2) עֳנִי [p. : עֹנִי] *affliction*, עָנְיוֹ, etc.

(δ.) From כְּלִי [p. : כֶּלִי] *a vessel*, etc., כֶּלְיְךָ *thy* (*m.*)..., the Plural is כֵּלִים [‘i. e.’ כְּלָיִ], כֵּלַי, כֵּלָיו..., כְּלֵיהֶם;

64. In § 63, the ‘Construct’ Singular is the same as the ‘Absolute.’

65. The ‘Slight-vowel’ for the ‘Construct State’ of the Plural (§ 57, γ.), and for the *Plural* Noun with the Affixes for the 3 & 2 pl. (*m.*) & (*f.*) (§ 59 γ, δ), is the same generally as the ‘Declension-vowel’ of the Noun. Thus the ־ַ in מַלְכֵי, the ־ֶ in חֶלְקֵיהֶם, the ־ִ in נִדְרֵיכֶם, נִגְעֵי, etc. See Table X.

66. The Feminine Noun in Table XII. 1, corresponds with the Masculine Noun in Table X. 1; and so the Feminines in Table XII. 2, 3, with the Masculines in X. 2, 5. This observation is important as helping to understand the formation of the Feminine Plurals. Thus, from מֶלֶךְ *a king*, and מַלְכָּה *a queen* (the latter agreeing in form with the *Declension-forms of the Singular* in Table X. 1), we have the kindred Plurals מְלָכִים *kings*, מְלָכוֹת *queens*. So from כֶּבֶשׂ *a lamb* (*m.*), כִּבְשָׂה [and כַּבְשָׂה] *a lamb* (*f.*), we have the Plurals כְּבָשִׂים, (*m.*), כְּבָשׂוֹת (*f.*).

67. Feminine Nouns of this class that have no corresponding *Masculine* kindred-form follow (as might be expected) the law of those that have. Thus, from שִׁפְחָה *a woman-servant*, we have the Plural שְׁפָחוֹת (formed after the analogy of an imaginary *Masculine* Plural שְׁפָחִים from the imaginary Singular שֶׁפַח).

68. Similarly there are some Feminine Nouns (with the ending ◌ָה) corresponding to Masculines of the form אֹרֶךְ. Thus עֹצֶם *might* (*m.*) and עָצְמָה* *might* (*f.*), the latter agreeing in form with the *Decl.-forms of the Singular* in Tab. XI. And so חֹרֶב *drought, aridity, desolation,* חָרְבָּה† *desolation.* The Plural of this latter is חֳרָבוֹת, the Feminine form analogous to an *imaginary* Masculine חֳרָבִים.

69. (*α.*) The *Declension* of שִׁפְחָה with Pron. Aff. is the same as that of מַלְכָּה in Tab. XII. 1, with ◌ִ instead of the ◌ַ under the first letter there; thus—

my { שִׁפְחָתִי / שִׁפְחוֹתַי } etc., thy (*m.*) { שִׁפְחָתְךָ / שִׁפְחוֹתֶיךָ } etc., his { שִׁפְחָתוֹ—[*woman servant*]. / שִׁפְחוֹתָיו—[*woman-servants*]. } etc.

(*β.*) The Declension of a word of the form חָרְבָּה with Pron. Affixes is of corresponding form, but with ◌ָ (*ŏ, K.* $\overline{Kh}$.) instead of the ◌ַ under the מ in Table XII. 1; thus from חָכְמָה *wisdom,* we have

חָכְמָתִי *my wisdom,* חָכְמָתְךָ, *thy* (*m.*)..., חָכְמָתוֹ *his...*; and from חֳרָבוֹת *desolations* (i. e. חָרְבוֹת), — חָרְבֹתָיו *his..,* חָרְבֹתֶיהָ *her..,* חָרְבֹתַיִךְ *thy* (*f.*).., חָרְבֹתֵיהֶם *their* (*m*)...

70. Besides the *accented* ending ◌ָה of § 40, there is an ending ◌ָה *unaccented* which is not a mark of Feminine Gender, but merely gives a varying equivalent form for some words; thus לַיִל and לַיְלָה *night,* and so הַמָּוְתָה Ps. cxvi. 15 (=הַמָּוֶת).

N.B.—Sometimes the *Declension-form* of the Noun is used in this case, as אַרְצָה *land of,* Is. viii. 23 (=אֶרֶץ‡), and אָרְצָה *earth* (Pause form) Job xxxiv. 13, and xxxvii. 12.

---

* The ◌ָ under the ע is *ŏ, K.* $\overline{Kh}$.

† The ◌ָ under the ח is seen to be *ŏ, K.* $\overline{Kh}$. by Pt. I. § 55 (5 and 10 *a*.).

‡ A Noun of *ă*-Decl., § 62.

71. (i.) There is another *unaccented ending* ָה which is of frequent occurrence, signifying *to, towards, into;* thus חֶבְרוֹן *Hebron,* חֶבְרֹנָה *to Hebron,* — צָפֹן *north,* צָפֹנָה *northwards;* — קֶדֶם *east,* קֵדְמָה *eastwards.*

(ii.) This ָה *to, towards, into* may be attached to—

(*α.*) a Noun having the definite ה; thus, הַבַּיִת *the house,* הַבַּיְתָה *into the house,* and

(*β.*) a Noun in the State of Construction; thus, בֵּית *house of,* בֵּיתָה פַּרְעֹה *into-[the]-house-of Pharaoh.*

(iii.) Sometimes the *Declension-form* of the Noun is adopted for this, as אַרְצָה* *earth-wards* (p. ׃ אָרְצָה); and so נֶגֶב [of *ĕ*-Decl.] *south,* נֶגְבָּה *southwards;* etc.

72. N.B.—There being no 'Genitive,' 'Dative,' 'Accusative' or 'Ablative' Cases in Hebrew, — the 'of,' 'to,' 'from,' etc., are expressed by other means: —

(*a.*) The ordinary 'of' — of connection — is expressed by the 'State of Construction,'† § 52;

(*b.*) The 'to,' — of relation, — is expressed by the prefix ל of § 4;

(*c.*) 'From' is expressed by the prefix מ of § 5, or by the full Preposition מִן;

(*d.*) The context alone can determine when an *Indefinite* Noun is used *Objectively,* as the word *man* twice in "and he SAW A MAN, an Egyptian, SMITING A MAN, a Hebrew" [Ex. ii. 11], where the word אִישׁ *a man* has nothing to mark it as 'Objective'; but

(*e.*) The Particle אֵת (or אֶת־) is a mark of the '*Definite*

---

* Also *to* or *towards land-of,* frequently; [from אֶרֶץ, p. 41 ‡]. Obs. The context alone can decide, sometimes, between the ה of §§ 70 and 71.

† The 'of' = *from, out of,* is expressed by the Prefix מ of § 5, or by מִן. [Ju. xiii. 2, 1 S. i. 1, etc.].

Object'; thus in "and he SMOTE THE EGYPTIAN" [Ex. ii. 12] we have אֶת־הַמִּצְרִי *the Egyptian* (*Accus.*, or 'Objective'). So in "God created [אֵת הַשָּׁמַיִם] *the heavens*, [וְאֵת הָאָרֶץ] *and the earth*" [Gen. i. 1], we have אֵת before "THE *heavens*" and before "THE *earth*," marking them as 'Objective.'

(*f.*) This *mark* of the 'Definite Object' is not always expressed, and then the context alone can determine whether the Definite Noun is 'Objective' or not; thus, "And they spoiled [הָעִיר] *the city*" [Gen. xxxiv. 27].

(*g.*) This אֵת (or אֶת־) may stand before a *Definite* 'Objective' word — (i.) which has the 'Definite Article' [§ 6];—(ii.) the 'Proper Name' of a *person* or *place*, as *Noah*, *Job*, *Ruth*, *Athaliah*, *Makkeda*, *Babylon*, etc.; — (iii.) in Construction, as in "and he took [אֶת־זִקְנֵי] [*the*] *elders of* the city,..... and he taught [אֵת אַנְשֵׁי] [*the*] *men of* Succoth" [Jud. viii. 16]; — (iv.) having a *Pron. Affix* attached to it, as in "they took [אֶת־צֹאנָם] *their flock*," etc. [Gen. xxxiv. 28].

(*h.*) This אֵת (or אֶת־) may also stand before אֲשֶׁר used Objectively for '*that which*' or '*him, thee, them* (etc.), *who*'*, and in a few other cases to be mentioned elsewhere.

73. Obs.—The ה for the 'Def. Art.' must never be placed before

(1) a Noun 'i. c.',†
(2) a Noun with a 'Pron. Aff.',†
(3) אֲשֶׁר *who, whom,* or *which* ;

(4 [Note.—Nor before Proper Names, as a Rule. There are some exceptions (to be mentioned elsewhere), especially the names of some Places and Rivers.

---

* Thus, "[וְאֵת אֲשֶׁר] *and that-which* [was] in the city, [וְאֶת־אֲשֶׁר] *and that—which* [was] in the field, they took" [Gen. xxxiv. 28].

† A few instances may be cited to the contrary (which must be mentioned elsewhere),—but this great Rule of § 73 MUST ALWAYS BE OBSERVED in Composition.

74. More must be said on the Nouns elsewhere [Pt. II.], but the following Notes may be added here.

Note (*a.*) It need scarcely be said that a Noun, — such as רוּחַ *spirit,* for instance, — having *Furtive-Pathakh* to its last letter, must drop the *Furtive-Pathakh* on receiving any Affix; — thus, רוּחוֹת (Plu.), and so רוּחוֹ *his spirit,* רוּחִי *my...,* etc.

(*b.*) Nouns ending in ֶה drop the ה on receiving Affixes; thus from שָׂדֶה *a field* (i. e. שָׂדֶה) the Declension is—

my שָׂדִי	thy (*m.*) שָׂדְךָ	his שָׂדֵהוּ	field.
	(*f.*) שָׂדֵךְ	her שָׂדָהּ	

Nouns ending in ֶה generally take the Affix form ֵהוּ for '*his,*' as in שָׂדֵהוּ *his field,* מַעֲשֵׂהוּ, *his work.*

[The Plural שָׂדִים of this Noun does not occur, but the Construct form שְׂדֵי occurs. The usual Plural is שָׂדוֹת *fields* (i. e. שְׂדוֹת), with Affixes שְׂדֹתֵינוּ, שְׂדֹתֵיהֶם, etc.]

From מַעֲשֶׂה *a work* (i. e. מַעֲשֵׂה), Plu. מַעֲשִׂים (i. e. מַעֲשֵׂי), we have the Plural Declension—

my מַעֲשַׂי	thy (*m.*) מַעֲשֶׂיךָ	his מַעֲשָׂיו	מַעֲשִׂים
	(*f.*) מַעֲשַׂיִךְ	her מַעֲשֶׂיהָ	works.
our מַעֲשֵׂינוּ	your (*m.*) מַעֲשֵׂיכֶם	their (*m.*) מַעֲשֵׂיהֶם	(i. e. מַעֲשֵׂי)
	(*f.*) מַעֲשֵׂיכֶן	(*f.*) מַעֲשֵׂיהֶן	

(*c.*) Besides the ending ָה, for the Feminine, there are some others (to be mentioned elsewhere). The most important, perhaps, of these is the ending ֶ ֶת (p. ָ ֶת׃), as in עֹפֶרֶת *lead* (the ת being part of the ending).

(*d.*) This remark (*c.*) will be found to be of great use hereafter when we shall have to give the *forms of Participles.* These have simple Noun-forms, and for the Feminine Singular they have the ending ֶ ֶת as well as ְ ָה; thus, from אֹמֵר *one (m.) saying,* we have both אֹמְרָה and אֹמֶרֶת *one (f.) saying.*

(*e.*) Some Nouns have both endings, viz., ָה and ֶ ֶת; thus, (1) from גְּבִיר *a lord,* we have both גְּבִירָה and גְּבֶרֶת *a lady, a mistress.* So we have (2) both תִּפְאָרָה and תִּפְאֶרֶת *beauty, glory;* etc.

(*f.*) The ‘Singular’ Declension (including the ‘Construct State’) of such Nouns as those in (*e.*) is, generally, only that of the ֶ ֶת form; thus we have גְּבֶרֶת (the ‘Construct’ form), and גְּבִרְתִּי, גְּבִרְתָּהּ, etc. (Cp. Tab. X. (2)), and so תִּפְאֶרֶת (the ‘Construct’ form), and תִּפְאַרְתִּי, תִּפְאַרְתְּךָ, תִּפְאַרְתּוֹ, etc. (Cp. Tab. X. (1)),—גְּבִירָה and תִּפְאָרָה are Indeclinable.

(*g.*) This is so even in certain Nouns of which the ‘Absolute’ form in ֶ ֶת does not occur, as מַמְלָכָה *a kingdom,* מֶמְשָׁלָה *dominion,* מֶרְכָּבָה *a chariot.* Of these the ‘Construct’ forms are מַמְלֶכֶת, מֶמְשֶׁלֶת, מֶרְכֶּבֶת, respectively, and the Declension-forms are מַמְלַכְתּוֹ, מֶמְשַׁלְתּוֹ, מֶרְכַּבְתּוֹ, etc.

(*h.*) The Plurals of such Nouns are from the ָה form; thus, from מִלְחָמָה and מִלְחֶמֶת *war, battle* (of which the Declension is of the form of מִלְחַמְתּוֹ), the only Plural is מִלְחָמוֹת.

(*i.*) No separate *Table* is needed for Nouns ending in ָה which drop the Penult. vowel of their Absolute form; thus, עֵדָה* *an assembly,* i. e. עֲדַת (§ 56, i.), w. affs. עֲדָתִי, עֲדָתְךָ, etc.

(*k.*) Table XIII. (1—6) gives the Declensions of some *special* Nouns, viz.,—

[1] אָב *a father,* [2] אָח *a brother,* [3] בַּיִת *a house,* [4] בֵּן *a son,* [5] בַּת *a daughter,* [6] פֶּה *a mouth.*

(*l.*) The Noun אִישׁ *a man* (also *each-one,* etc.) is declined in the Singular like שִׁיר [Tab. V.]. The Plural אִישִׁים *is* used, but *not generally*. The ordinary word for '*men*' is אֲנָשִׁים, which is declined like עֲבָדִים [Tab. X. (6)].

---

* Obs.—עֵדָה *a testimony,* RETAINS its ֵ.

(*m.*) The Noun אִשָּׁה *a woman, a wife,* is not declined. But there is a Declension of the corresponding Noun אֵשֶׁת (which occurs in the 'Absolute,' Deut. xxi. 11, 1 S. xxviii. 7, Ps. lviii. 9, and frequently 'i. c.'). This is declined אִשְׁתִּי, אִשְׁתְּךָ, אִשְׁתּוֹ, etc., like נֵדֶר [Tab. X. (2)] — as if it were an ordinary '5-point' Noun (§ 62), — but *only in the Singular*. For the Plural '*women*' or '*wives*' the word is נָשִׁים (i. c. נְשֵׁי) which is declined thus,—

my	נָשַׁי	thy (*m.*)	נָשֶׁיךָ	his	נָשָׁיו	wives.
our	נָשֵׁינוּ	your (*m.*)	נְשֵׁיכֶם	their (*m.*)	נְשֵׁיהֶם	

(*n.*) The Vocative 'O!' is sometimes marked by the Prefix הַ followed by Dagesh Forte, the same as for the 'Def. Art.' (§ 6); thus, [1 S. xvii. 55] "As thy soul liveth [הַמֶּלֶךְ] *O king!*", [1 S. xxiii. 20] "According to all the desire of thy soul [הַמֶּלֶךְ] *O king!*", etc.

(*o.*) The Rules of § 6 (*b.*), (*c.*), etc., apply to this Prefix ה for the Vocative 'O!', as well as to that for the 'Def. Art.'; thus in [Is. xlii. 18] [הַחֵרְשִׁים] — "*O deaf men,* hear ye!, and [הָעִוְרִים] *O blind men,* look ye!—that ye may see," etc.

(*p.*) This ה for the Vocative 'O!' may stand before a word 'i. c.' (§ 53); thus [Lament. ii. 13] "What-thing shall I liken to thee [הַבַּת] *O daughter-of* Jerusalem!" etc.

(*q.*) In Table V. (i.) the words שִׁירָם and שִׁירָן may be considered to be contracted from שִׁירְהֶם and שִׁירְהֶן. With these latter the Plural words שִׁירֵיהֶם and שִׁירֵיהֶן in Tab. V. (ii.) correspond, as שִׁירֵיכֶם and שִׁירֵיכֶן (*your m.,* and *your f.* SONGS) in Tab. V. (ii.) correspond with שִׁירְכֶם and שִׁירְכֶן (*your m.,* and *your f.,* SONG) in Tab. V. (i.). This being so, the analogy between the Affix-forms in Tab. V. (i.) and those in Tab. V. (ii.) — *i. e.*, for the Sing. and the Plu. Noun respectively, — is seen to be complete.

(*r.*) Similarly in Tab. VI. (i.), the words תּוֹרָתָם and תּוֹרָתָן may be considered to be contracted from תּוֹרַתְהֶם and תּוֹרַתְהֶן.

(*s.*) The ◌ְ before the Affixes ־כֶם and ־כֶן in the Tables is, of course, Shva *Moving*, because there is no Dagesh Lene in the כ, — Pt. I. § 55 (4).

(*t.*) N.B. There is ◌ַ before the ◌ְכֶם and the ◌ְכֶן instead of ◌ָ in the corresponding places of the other words in these Tables (and ◌ֵ in יֵדְכֶם *your* (*m.*) *hand,* from יָד *a hand,* w. Affixes יָדוֹ *his..,* etc.). Owing to the *stress* and *emphasis* on these Affixes, the earlier parts of the words having them are shortened as much as possible. The *Short-vowel* followed by the Shva *Moving* admits of *rapid* moving on to the final syllable, on which the stress and emphasis is laid. There could not be *Shva* in the place of this Short vowel, because of the Shva following it.

So, too, in the תּוֹרַתְהֶם and תּוֹרַתְהֶן, from which תּוֹרָתָם and תּוֹרָתָן may be considered to be contracted, Tab. VI. (i.), and in דִּבְרֵהֶם and דִּבְרֵהֶן, from which דְּבָרָם and דְּבָרָן may be considered to be contracted, Tab. IX. (i.).

(*u.*) There is a not unfrequent contraction of the forms תּוֹרוֹתֵיהֶם and תּוֹרוֹתֵיהֶן into תּוֹרוֹתָם and תּוֹרוֹתָן. This is for the sake of shortness.

(*w.*) The form שֹׁפֵט is 'i. c.' the same (*viz.* שֹׁפֵט),—Plu. שֹׁפְטִים (i. c. שֹׁפְטֵי).

EXERCISE XIII.

(To be translated into English.)

יְיָ[1] + מַלְכֵּנוּ[2] : *יְמֵי[3] †שְׁנוֹתֵינוּ[4] : מַלְכֵי[2] הָאֲרָצוֹת[5] : ‡עֲדַת[6]
אַבִּירִים[7] : *בֶּאֱרֹת[8] חֵמָר[9] : צִיּוֹן[10] אַל[11] יִרְפּוּ[12] יָדַיִךְ[13] : §כַּנְפֵי[14]
יוֹנָה[15] : דִּבְרֵי[16] פִּי[17] חָכָם[18] : נֵר[19] לְרַגְלִי[20] + דְּבָרֶךָ[16] וְאוֹר[21]
לִנְתִיבָתִי[22] : נִדְבוֹת[23] פִּי[17] רְצֵה[24] נָא[25] יְיָ[1] וּמִשְׁפָּטֶיךָ[26] לַמְּדֵנִי[27] :
לְמִצְוֹתֶיךָ[28] יָאַבְתִּי[29] : הִשַּׁבְתִּי[30] דְרָכָי[31] וָאָשִׁיבָה[32] רַגְלַי[20] אֶל[33]
עֵדֹתֶיךָ[34] : בַּקְּשׁוּ[35] אֶת[36] יְיָ[1] כָּל[37] עַנְוֵי[38] הָאָרֶץ[5] : כִּי[39]
בַעֲוֹנָם[40] גָּלוּ[41] : וְיֵדְעוּ[42] עֲבוֹדָתִי[43] וַעֲבוֹדַת[43] מַמְלְכוֹת[44] הָאֲרָצוֹת[5] :
יֵבֹשׁוּ[45] כָּל[37] עֹבְדֵי[46] פֶסֶל[47] : מַעֲשֵׂה[48] יְדֵי[13] חָרָשׁ[49] : מַעֲשֵׂיהֶם[48] +
מַעֲשֵׂי[48] אָוֶן[50] : קֶבֶר[51] פָּתוּחַ[52] + גְּרֹנָם[53] : שִׂפְתֵי[54] חֲלָקוֹת[55] :

[1] See p. 385. [2] Table X. (1). [3] יָמִים days. [4] שָׁנָה year. [5] אֶרֶץ earth, a land, a country (see page 25 (Note 4), — Plu. אֲרָצוֹת). [6] עֵדָה a company. [7] אַבִּיר a strong one. [8] בְּאֵרוֹת pits. [9] slime. [10] Zion. [11] not. [12] let them be slack. [13] יָד a hand (Dual יָדַיִם). [14] כָּנָף a wing (Dual כְּנָפַיִם). [15] a dove. [16] Tab. IX. [17] Tab. XIII. (6) [18] a wise man. [19] a lamp. [20] רֶגֶל a foot (Dual רַגְלַיִם). [21] and light. [22] נְתִיבָה a path. [23] נְדָבָה a free-will offering. [24] be pleased with, accept. [25] I pray. [26] מִשְׁפָּט a judgment. [27] teach Thou me. [28] מִצְוָה a commandment. [29] I have longed, had a great desire. [30] I thought on. [31] דֶּרֶךְ a way. [32] and I made to return. [33] to. [34] עֵדָה a testimony (the ֵ of this word cannot be dropped). [35] Seek ye. [36] See Exerc. IX. Note 15. [37] כֹּל all (כָּל when unaccented). [38] עָנָו a meek one. [39] for, because. [40] עָוֹן iniquity. [41] they have gone into captivity. [42] and they shall know. [43] עֲבוֹדָה service. [44] מַמְלָכָה a kingdom. [45] they shall be ashamed. [46] עֹבֵד a worshipper. [47] a graven image. [48] מַעֲשֶׂה a work. [49] a workman, smith. [50] nothingness. [51] a grave, sepulchre. [52] opened. [53] גָּרוֹן a throat. [54] שְׂפָתַיִם lips. [55] smooth-

* § 56 (i. & ix.). † § 59. ‡ § 74 (*i.*). § § 56 (ix, 4).

וְהַיָּדַיִם[13] יְדֵי[13] עֵשָׂו[56] : אַל[11] תֶּאֱסֹף[57] עִם[58] חַטָּאִים[59] נַפְשִׁי[60]
וְעִם[58] אַנְשֵׁי[61] דָמִים[62] חַיָּי[63] : אֲשֶׁר בִּידֵיהֶם[13] + זִמָּה[64] : אֲשֶׁר
פִּיהֶם[17] דִּבֶּר[65] שָׁוְא[66] : יְיָ[1] הַט[67] שָׁמֶיךָ[68] וְתֵרֵד[69] : שְׁלַח[70]
אוֹרְךָ[71] וַאֲמִתְּךָ[72] , הֵמָּה יַנְחוּנִי[73] : וּפְדוּיֵי[74] יְיָ[1] יְשׁוּבוּן[75] :
וְרִחַמְתִּי[76] כָּל[37] בֵּית[77] יִשְׂרָאֵל[78] וְקִנֵּאתִי[79] לְשֵׁם[80] קָדְשִׁי[81] :
וְקִבַּצְתִּי[82] אֹתָם[83] מֵאַרְצוֹת[5] אֹיְבֵיהֶם[84] : צַדִּיק[85] + יְיָ[1] בְּכָל[37]
דְּרָכָיו[31] וְחָסִיד[86] בְּכָל[37] מַעֲשָׂיו[48] : עֵינֵי[87] כֹל[37] אֵלֶיךָ[88] יְשַׂבֵּרוּ[89]
וְאַתָּה + נוֹתֵן[90] לָהֶם אֶת[36] אָכְלָם[91] בְּעִתּוֹ[92] :

ness, flattery. 56 Esau. 57 (with the preceding word) *'do not gather.'* 58 עִם with. 59 sinners. 60 נֶפֶשׁ a soul. 61 § 74 Note (*l*.). 62 blood. 63 חַיִּים life (a Plural form). 64 wickedness. 65 hath spoken. 66 vanity. 67 incline Thou. 68 שָׁמַיִם heavens (Dual form). 69 and mayest Thou come down. 70 send forth. 71 אוֹר light. 72 אֱמֶת truth (with aff. אֲמִתּוֹ *his.*, etc.). 73 shall guide me. 74 פְּדוּי a ransomed one. 75 shall return. 76 and I will have mercy upon. 77 See Tab. XIII. (3). 78 Israel. 79 and I will be jealous. 80 שֵׁם a name. 81 קֹדֶשׁ holiness. 82 And I will collect. 83 Tab. III. (1). 84 אֹיֵב an enemy. 85 Righteous. 86 and Gracious. 87 עַיִן an eye (Dual עֵינַיִם). 88 Tab. IV. (1). 89 look with hope. 90 giving. 91 אֹכֶל food. 92 in its season.

EXERCISE XIV.

(To be translated into Hebrew.)

*** For the plan of the Exercise see § 11 (ζ—μ).

According-to[1] the word[2] of Elijah.[3] The man[4] with-whom-is-My-word (Hebr., *who My word*[2] *with*[5] *him*). And-I-will-put[6] My words[2] in his mouth.[7] The words[2] of wise-men[8] and their riddles.[9] As[1] the flesh[10] of our brethren[11] [is] our flesh.[10] Thy (*m.*) bone[12] and thy flesh[10] [are] we. Your (*m.*) bone[12] and your flesh[10] [am] I. And-as-for-me

---

[1] כּ the Prefix. [2] דָּבָר a word. [3] אֵלִיָּהוּ. [4] אִישׁ. [5] אֵת Tab. III. 2. [6] וְנָתַתִּי. [7] Tab. XIII. 6. [8] חָכָם (*s.*). [9] חִידָה (*s.*). [10] בָּשָׂר Tab. IX. [11] Tab. XIII. 2. [12] עֶצֶם

(Hebr., *and I*) my prayer[13] [is] to your (*m.*) God[14] according-to[1] your words.[2] For[15] great-is-His-Mercy-towards-us (Hebr., *mighty-hath-been[16] over[17] us His Mercy[18]*). Thy (*m.*) Countenance[19] make-Thou-to-shine[20] upon[21] Thy servant.[22] Many[23] [are] my persecutors[24] and my enemies.[25] Let-my-supplication-come-before-Thee (Hebr., *let-come[26] my supplication[27] to Thy Presence[19]*). I-will-extol-thee,[28] my God,[14] O* King[29]; and-I-will-bless[30] Thy Name[31] for-ever-and-ever.[32] His praise[33] shall-speak[34] [viz.] my mouth[7]; and-shall-bless[35] [viz.] all-flesh[36] His-Holy-Name (Hebr., *the Name[31] of His Holiness[37]*) for-ever-and-ever.[32]

Tab. X. (1). 13 תְּפִלָּה. 14 אֱלֹהִים (a Noun of Plural form). 15 כִּי. 16 גָּבַר. 17 עַל. 18 חֶסֶד Tab. X. (1). 19 פָּנִים (a Noun of Plural form). 20 הָאֵר. 21 בּ the Prefix of § 4. 22 עֶבֶד Tab. X. (1). 23 רַבִּים. 24 רֹדְפִים. 25 צָר (*s.*). 26 תָּבוֹא. 27 תְּחִנָּה. 28 אֲרוֹמִמְךָ. 29 מֶלֶךְ. 30 וַאֲבָרְכָה. 31 שֵׁם (i. c. the same), with affix שְׁמוֹ *his*..., etc.† 32 לְעוֹלָם וָעֶד. 33 תְּהִלָּה. 34 יְדַבֵּר. 35 וִיבָרֵךְ. 36 כָּל־בָּשָׂר. 37 קֹדֶשׁ, Tab. XI. 1.——* See § 74 (*n.*).

† See Tab. XIII, Note (§, *a*).

SECTION VIII.

Nouns-Adjective.

75. There being no 'Cases' in Hebrew, — and no Gender-forms for other than *Masculine* and *Feminine*, — we have only *four* forms to consider, viz., those for the Masculine and the Feminine in (1) the Singular, and (2) the Plural.*

N.B.—Adjectives should agree with their Substantives in Gender and Number.

76. The forms referred to in § 75 are the usual Noun-forms, — having the termination ־ִים for the Masc. Plural (§ 39. β—δ), and ־ָה for the Fem. Sing. (§ 40), and ־וֹת (or ־ֹת) for the Fem. Plu. (§ 41). Thus, for instance,

	(i.)		(ii.)		(iii.)		(iv.)	
	masc.	fem.	masc.	fem.	masc.	fem.	masc.	fem.
Sing.	טוֹב,	טוֹבָה	גָּדוֹל,	גְּדֹלָה †‡	קָטָן,	קְטַנָּה ‡ §	יָפֶה,	יָפָה
Plu.	טוֹבִים,	טֹבוֹת †	גְּדֹלִים †‡,	גְּדֹלוֹת †‡	קְטַנִּים ‡ §.	קְטַנּוֹת ‡ §	יָפִים,	יָפוֹת
	good.		*great.*		*little.*		*beautiful.*	

77. Adjectives may be used 'i. c.'; thus, [Dan. i. 4] "Children...[טוֹבֵי] *good-of* appearance;" [Gen. xxiv. 16] "the damsel was [טֹבַת] *goodly-of* appearance;" and so ‖ גְּדָל (Sing. *m.*) *great-of*, יְפֵה (Sing. *m.*) — and יְפַת (Sing. *f.*) — *beautiful-of*, etc.¶

78. The proper PLACE for the Hebrew Adjective is *after*

---

* There are no *Dual* forms for Adjectives proper.

† For the two forms וֹ and ֹ for the *same vowel*, see Pt. I. § 13.

‡ For the removal of the vowel that would be *Third* before the Accented vowel (reckoned as *First*), see § 59.

§ The last ָ of קָטָן is replaced by ַ *followed by Dagesh Forte*, on the נ's receiving a vowel. Cp. Tab. IX. (β). [Of the more common word קָטֹן *little*, there is no other form—except only קְטֹן (i. c.) 2 Chr. xxi. 17.]

‖ And גְּדָל־ (when followed by *Makkêph*, Pt. I. § 37), in which word the ָ is ŏ. This, in Pr. xix. 19, is *Krî* for גרל *Kthîv* [Pt. I. § 74. 3]. In Na. i. 3, Ps. cxlv. 8, the ו of גדול — there 'written' — is '*superfluous.*'

¶ There are also the following forms (Masculine),
כָּבֵד 'i. c.' כְּבַד, pl. כְּבֵדִים 'i. c.' כִּבְדֵי; so, fr. עָנָו, עֲנָוִים 'i. c.' עַנְוֵי; etc.

its Noun-Subst.*; thus, אִישׁ טוֹב *a good man* (lit., *a man good*), אִשָּׁה גְדוֹלָה *a great woman*, מְלָכִים גְּדֹלִים *great kings*, בְּתוּלוֹת יָפוֹת *beautiful virgins*.

79. Sometimes Participles are used as Adjectives; as in עַם בֹּטֵחַ *a confident* (or *careless*) *people*, †אֵשׁ בֹּעֶרֶת *a burning fire*, אֲנָשִׁים בֹּעֲרִים *burning men*, בָּנוֹת בֹּטְחוֹת *careless daughters*.‡

80. With Dual Nouns-Subst., Adjectives (and Participles used as such) take Plural forms; thus שָׁמַיִם חֲדָשִׁים *new heavens*, יָדַיִם רָפוֹת *weak hands*, שְׂפָתַיִם דֹּלְקִים *flaming lips*, בִּרְכַּיִם כֹּשְׁלוֹת *failing knees*.

81. If the Noun-Subst. is ‘Definite’ — either (1) having the ‘Def. Art.,’ or (2) having not that Prefix because it is ‘i. c.’ (§ 73), or (3) having a Pron. Affix, — the Adjective follows the Subst., and *receives also* the ‘Def. Art. ;

---

* (i.) There may be more than one Noun Subst. referred to by one Adjective; thus, “good statutes and judgments,” would be חֻקִּים וּמִשְׁפָּטִים טוֹבִים (lit. *statutes and judgments good*”).

(ii.) In a few instances, an Adjective *before* a Subst. is supposed to qualify that Subst.:—this *must not be* in Composition.

† This is a not unfrequent form of the Feminine Participle — instead of בֹּעֲרָה; see hereafter.

‡ (i.) There may be several Adjectives (or Participles used as such) one after another, following the Subst.; thus, [Gen. xli. 23] “ears *withered, thin*, and *blasted*,” etc.

(ii.) In a few instances two Adjectives of *different Gender* refer to the same Subst.; thus, [1 K. xix. 11] רוּחַ גְּדוֹלָה וְחָזָק *a wind great* (*f.*) *and strong* (*m.*),—the ‘wind,’ being *without life*, cannot be said to have *any* ‘Gender’ really.

§ (i.) There may be *more Adjectives than one* so following the ‘Definite’ Substantive, and having each of them the Prefix ה for the ‘Definite Article’; thus, “the high and fenced walls,” would stand thus, “the walls the *high-ones and the fenced-ones*.” So “the high and fenced walls of a city” would stand thus, “*walls of a city the high-ones and the fenced ones*;” and so, “thy high and fenced walls” is “*thy walls the high-ones and the fenced-ones*” (Deut. xxviii. 52).

(ii.) A few instances might be cited in which an Adjective *not* having the Pref. ה is rendered by many as an Adjective qualifying a ‘Definite’ Substantive. Suffice it to say here, that such a form of expression must never be used in Composition.

thus, הַדָּבָר הַטּוֹב THE *good word* (lit., *the word the good*), דִּבְרֵי דָוִד* הָאַחֲרֹנִים THE *last words of David* (lit., *words-of David the last-ones*), בִּתִּי הַגְּדוֹלָה *my elder daughter* (lit., *my daughter the great-one*), דַּרְכֵיהֶם הָרָעִים *their bad ways* (lit., *their ways the bad*).

N.B.—When the Adjective after a 'Definite' Substantive *has not* the Prefix ה for the 'Definite Article,' the Adjective generally serves as a 'Predicate.' See below § 83, etc.

82. Hebrew Adjectives have no (1) 'Comparative' or (2) 'Superlative forms. An Adjective of ordinary form

(i.) followed by מִן (or by מִ, the Prefix of § 5) serves in the place of the 'Comparative,'—and

(ii.) with the Prefix ה for the 'Definite Article,' and followed by בּ (the Prefix of § 4), serves in the place of the 'Superlative;' thus,—

(i.) טוֹב מִן הָאַרְיֵה הַמֵּת BETTER THAN *the dead lion* (lit., GOOD FROM, or MORE THAN, *the dead lion*), and טוֹב מִמֶּנּוּ *better than he*, מָתוֹק מִדְּבַשׁ *sweeter than honey*.

(ii.) הַגָּדוֹל בָּעֲנָקִים THE GREATEST OF *the Anakim* (lit., THE GREAT ONE IN, or AMONG, *the Anakim*); and so הַדַּל בִּמְנַשֶּׁה THE WEAKEST OF *Manasseh ;* הַצָּעִיר בְּבֵית אָבִי THE LEAST OF *the house of my father*.

N.B.—These expressions for (i.) the 'Comparative' and (ii.) the 'Superlative' are often used '*Predicatively;*' thus, [Ps. lxiii. 4] טוֹב חַסְדְּךָ מֵחַיִּים *Thy Grace* [*is*] *better than life*, and [Judg. vi. 15] "My thousand [is הַדַּל בּ...] *the weakest in* Manasseh, and I [am] the least," etc.

---

* If, instead of "David," we had the expression "*a great king*" [מֶלֶךְ גָּדוֹל], we should have for "*the last words of a great king*," דִּבְרֵי מֶלֶךְ גָּדוֹל הָאַחֲרֹנִים (lit., *words-of a king great the-last-ones*); and if, instead of "David," we had the expression "the great king," we should have for "the last words of the great king," דִּבְרֵי הַמֶּלֶךְ הַגָּדוֹל הָאַחֲרֹנִים (lit., *words-of the king the great-one the-last-ones*).

83. Hebrew Adjectives are often used 'Predicatively,'* and then some form of the so-called 'Substantive Verb' (or 'logical Copula') is to be supplied; thus, וּזֲהַב הָאָ֫רֶץ טוֹב *and the gold of the land* [*is*] *good,* וְהָאִישׁ גָּדוֹל מְאֹד *and the man* [*was*] *great exceedingly,* גָּדוֹל שְׁמוֹ GREAT [is] *His Name,* טוֹב חַסְדֶּךָ *good* [*is*] *Thy Mercy;* and so צַדִּיק אַתָּה *Righteous* [*art*] *Thou,* טֹבֹת הֵנָּה *goodly they* (*f.*) [*were*], רְחוֹקִים אֲנַחְנוּ *far away* [*are*] *we,* etc. etc.

N.B.—The Adjective when used 'Predicatively,' often precedes its Subject as in the last five examples; it is then generally emphatic.

84. An Adjective which *precedes* the Substantive or Pronoun to which it belongs, generally serves as a '*Predicate*' thereto; thus, [1 S. xxvi. 13] רַב הַמָּקוֹם *great* [*was*] *the space* [*between them*]; [Job v. 25] רַב זַרְעֶךָ׃ *great* (or *abundant*) *thy seed* [*shall be*], etc.: as, also, in the last five examples in § 83.

85. So, also, *after a* '*Definite*' Subject an Adjective that *has not* the Prefix ה for the 'Def. Art.' is generally used 'Predicatively;'† thus, [Judg. vii. 4] הָעָם רָב *the people* [*is*] *great* (or *numerous*), whereas "*the numerous people*" would be הָעָם הָרָב, as [Is. xvi. 14] הֶהָמוֹן הָרָב *the great multitude.*

[Obs.—עַם רָב (or עַם רַב) means "*a numerous people.*"]

86. There are not very many adjectives‡ in Hebrew. But no want of them is particularly felt because there is, in common use, another mode of *defining, describing,* and *qualifying* Substantives,—viz., by placing them in Construction with a

---

* In which case the Adjective *need not* agree with the Subst. in Gender or Number.

A Noun-Subst. may also be used 'Predicatively' of another Noun-Subst. or a Pronoun.

† A few instances may be cited in which this seems not attended to. It *must always* be attended to in Composition.

‡ *i.e.* Strictly such. Participles are often used Adjectively.

word (or expression § 87, 2) which denotes the *qualification,* or the *describing* or *defining thing* or *quality;* thus, [Pr. xv. 26] אִמְרֵי נֹעַם *pleasant words* (lit., *words-of pleasantness*); [1 K. xx. 31] מַלְכֵי חֶסֶד *merciful kings* (lit., *kings-of mercy*), etc. Moreover,

87. The *second* of two words so connected may have a Pron. Affix referring to the *former* one; thus, (1) [Ps. cxix. 62] מִשְׁפְּטֵי צִדְקֶךָ *Thy righteous judgments* (E.V.),—and so (2) [Is. lxiv. 10] בֵּית קָדְשֵׁנוּ וְתִפְאַרְתֵּנוּ *our holy and beautiful house* (lit., *the-house of our holiness and our beauty*), etc.

88. A less common idiom is the following: — A Noun 'in Construction' with a word after it sometimes qualifies or describes *this second word,* in an Adjectival manner;* thus, [Gen. xvi. 12] פֶּרֶא אָדָם *a wild man* (lit., *a wild-ass-of man*), and so [Deut. xxxii. 41) בְּרַק חַרְבִּי *My flashing sword* (lit., *the-lightning-of My sword,* i.e., *My lightning sword*).

In accordance with this, וְתוֹעֲפוֹת הָרִים (lit., *and the-might-of mountains,* Ps. xcv. 4) seems best understood as equivalent to "*and mighty mountains,*" — we have then the whole verse running thus:

> "In Whose hand [are] the-secret-depths-of earth,
> "And His [are] the mighty mountains."

89. Some Adjectives, chiefly *Gentilic* and *Patronymic,*† have the ending ־ִי for the Masculine, and ־ִיָּה or ־ִית for the Feminine, — in the Singular. These take ־ִים (or ־ִיִּים) for the Plural Masc. and ־ִיּוֹת for the Plural Fem.; thus עִבְרִי *Hebrew* (Sing. *m.*), עִבְרִיָּה (Sing. *f.*), עִבְרִים [עִבְרִיִּים Ex. iii. 18] (Plur. *m.*), עִבְרִיּוֹת (Plu. *f.*); and מִצְרִי *Egyptian* (Sing. *m.*), מִצְרִית (Sing. *f.*), מִצְרִים (Plu. *m.*), מִצְרִיּוֹת (Plu. *f.*).

90. It seems hardly necessary to say that 'Comparison,' in the way of *Likeness* and *Similitude* is expressed by the Prefix כְּ of § 4 (or the word כְּמוֹ, § 4 Note γ); thus, חָסֹן כָּאַלּוֹנִים *strong as the oaks;* נָבוֹן וְחָכָם כָּמוֹךָ *intelligent and wise as thou;* לִבּוֹ יָצוּק כְּמוֹ אָבֶן *his heart* [*is*] *firm as a stone.*

---

* Somewhat as we say *a giant of a man* (for *a gigantic man*), *a fool of a man* (for *a foolish man*).

† There are some others, as אַכְזָרִי *cruel,* — and so חַכְלִילִי Gen. xlix. 12.

91. The כּ of Comparison is sometimes used with *two words in succession*, to express "just so much as," or "as much the one as the other;" thus, in [Is. xxiv. 2] כַּקֹּנֶה כַּמֹּכֵר *so with the buyer as with the seller;* so כְּמוֹ in the well-known passage* [Ps. lviii. 10] כְּמוֹ חַי כְּמוֹ חָרוֹן *as much quick as on fire.*

92. (*a.*) Adjectives (and Participles used as such) may be used *concretely;* thus, צַדִּיק *righteous* (*m.*) for *a righteous* [MAN], and טוֹב *good* (*m.*) for *a good* [MAN OR THING];—[often so

(*β.*) when 'Predicative,'—and then they need not agree in Gender and Number with the word to which they refer; thus, [Ps. lxxiii. 28] קִרְבַת אֱלֹהִים לִי טוֹב *the nearness of* GOD *to me* [*is*] *good* (or *a good thing*); [Ps. lxvi. 3] מַה נּוֹרָא מַעֲשֶׂיךָ *how awful* [*are*] *Thy works!* etc.];—

(γ) So [Nu. xxii. 18] "to do *little or great* [קְטַנָּה אוֹ גְדוֹלָה, lit. *a little* [*thing*] *or a great* [*thing*]], and so some give [Pr. viii. 6] "I will speak *excellent-things*" [נְגִידִים]:

(*δ*) Especially the Fem. Plu.; thus, (1) גְּדֹלוֹת *great* [*things*] Ps. xii. 4, lxxi. 19, etc., (2) נוֹרָאוֹת *terrible* [*things*] Ps. xlv. 5, cvi. 22, etc.:

(ε) And *Adverbially*, as נוֹרָאוֹת *fearfully*, Ps. cxxxix. 14, etc.

93. Besides the forms of Expressing the 'Comparative' and 'Superlative,' which were mentioned in § 82, there are some others which need not be mentioned in a Section on *Adjectives*.

EXERCISE XV.

(*To be translated into English.*)

⁂ For the plan of the Exercise, see § 11 (*a*—*ε*).

רָחַשׁ[1] לִבִּי[2] דָּבָר[3] טוֹב[4]: טוֹב[4] יְיָ[5] לְעוֹלָם[6] + חַסְדּוֹ[7]:
לֹא[8] נָפַל[9] דָּבָר[3] אֶחָד[10] מִכֹּל[11] דְּבָרוֹ[3] הַטּוֹב[4]: טוֹב[4] יוֹם[12]

[1] hath uttered. [2] my heart. [3] דָּבָר a word†(with Affix דְּבָרִי *my word*, etc.). [4] טוֹב good (*m.*), טוֹבָה (*f.*). [5] See Exercise IX. Note 2. [6] for ever. [7] חֶסֶד mercy (with Affix חַסְדִּי *my mercy*, etc.). [8] not. [9] hath fallen. [10] one. [11] כֹּל all, כָּל־ when unaccented, [Pt. I. §§ 37, 55 (9, *b.*)]. [12] a day.

---

* Perhaps best known in the rendering, "*So let indignation vex him even as a thing that is raw.*" The words חַי *alive* and חָרוֹן *hot*, or *on fire*, refer to אָטָד *a thorn* or *a briar;* — the Psalmist seems to express the wish that there may suddenly and utterly fail all the force and fire required for bringing to maturity the plot which his foes are concocting; and this he expresses in figurative language which refers to a storm-blast's sweeping away a fire of thorn-twigs *partly quick* (*i.e.*, with the sap yet in them) but *partly kindled.*

† Also *a promise;*—and *a matter, a thing.*

בַּחֲצֵרֶיךָ[13] מֵאָלֶף[14] : כִּי[15] טוֹב[4] חַסְדְּךָ[7] מֵחַיִּים[16] : בָּא[17]
עֲלֵיכֶם[18] כָּל־[11] הַדָּבָר[3] הַטּוֹב[4] : הָאָרֶץ[19] הַטּוֹבָה[4] נָתַן[20]
לָכֶם : בֵּן[21] חָכָם[22] יְשַׂמַּח[23] אָב[24] וּכְסִיל[25] אָדָם[26] בּוֹזֶה[27]
אִמּוֹ[28] : זְבוּבֵי[29] מָוֶת[30] : מְתֵי[31] מִסְפָּר[32] : וְהָיָה[33] כָעָם[34]
כַּכֹּהֵן[35] : אַךְ[36] טוֹב[4] לְיִשְׂרָאֵל[37] אֱלֹהִים[38] לְבָרֵי[39] לֵבָב[40] :
הָאֵל[41] הַגָּדוֹל[42] וְהַנּוֹרָא[43] : חַנּוּן[44] וְרַחוּם[45] הוּא : דּוֹדִי[46] צַח[47]
וְאָדוֹם[48] : הַיָּפָה[49] בַּנָּשִׁים[50] : יָפָה[49] כַלְּבָנָה[51] בָּרָה[52] כַּחַמָּה[53] :
לֹא[6] יִטּשׁ[54] יְיָ[5] אֶת־[55] עַמּוֹ[56] בַּעֲבוּר[57] שְׁמוֹ[58] הַגָּדוֹל[42] :
וְגָאַלְתִּי[59] אֶתְכֶם בִּזְרוֹעַ[60] נְטוּיָה[61] וּבִשְׁפָטִים[62] גְּדֹלִים[42] :
וַהֲקִמֹתִי[63] עֲלֵיכֶם[18] אֶת[55] דְּבָרִי[3] הַטּוֹב[4] : בָּרוּךְ[64] הַבָּא[65]
בְּשֵׁם[66] יְיָ[5] :

13 in Thy courts. 14 אֶלֶף a thousand [p. אָלֶף:]. 15 for. 16 חַיִּים life. 17 there hath come. 18 עַל upon. 19 אֶרֶץ earth, land (הָאָרֶץ when the ‹ *Definite Article* › is prefixed). 20 He gave. 21 a son. 22 wise. 23 will gladden. 24 a father. 25 כְּסִיל a fool. 26 man, a man. 27 despises. 28 his mother. 29 זְבוּב a fly. 30 death. 31 מְתִים men. 32 number. 33 and it shall be. 34 עַם a people (הָעָם when the ‹ *Definite Article* › is prefixed). 35 כֹּהֵן a priest. 36 verily. 37 to Israel. 38 God. 39 בַּר pure (Sing. *m.*) 40 heart. 41 אֵל God. 42 גָּדוֹל great. 43 נוֹרָא awful, to be feared. 44 gracious. 45 and merciful. 46 my beloved. 47 white (E.V.). 48 and ruddy. 49 יָפָה beautiful (*f.*). 50 נָשִׁים women. 51 לְבָנָה moon. 52 bright. 53 חַמָּה sun. 54 will forsake. 55 (See Exerc. IX., No. 15). 56 His people. 57 because of. 58 His Name. 59 and I will redeem. 60 זְרֹעַ an arm (*f.*). 61 stretched out (*f.*). 62 שְׁפָטִים judgments. 63 and I will establish. 64 Blessed (*m.*). 65 He that cometh. 66 in [the] Name of.

EXERCISE XVI.

(To be translated into Hebrew.)

[N.B.—The ה for the ‹ Definite Article › must not be put before a word ‹ i.c.'— "Is," "are," and "am," here, are not to be expressed in Hebrew.]

⁂ For the plan of the Exercise, see § 11 (ζ—μ).

A great[1] city.[2] The great[1] city.[2] The city[2] is great.[1] Great[1] cities.[2] The great[1] cities.[2] The cities[2] are great.[1]

[1] גָּדוֹל § 76 (ii.). [2] עִיר a feminine Noun (Plur. עָרִים *f.*).

Great[1] and goodly[3] cities.[2] The great[1] and goodly[3] cities.[2] The cities[2] are great[1] and goodly.[3] The great[1] and good[3] prophet.[4] The prophet[4] is good[3] and great.[1] A good[3] and great[1] prophet[4] he is. The great[1] and good[3] prophets. A great[1] crown-of[5] gold.[6] Is-not (Hebr., *Whether*[7] *not*[8]) her little[9] sister[10] better[11] than she? What[12] is sweeter[13] than honey,[14] and what is stronger[15] than a lion.[16] The greatest[17] of the Anakim.[18] My thousand[19] is the weakest[20] of Manasseh,[21] and I am the least[22] of the house[23] of my father.[24] The most-beautiful[25] [one] of the women.[26] Thy (*f.*) high[27] and fenced[28] walls.[29] The Glorious[30] and Awful[31] NAME.[32]

3 טוֹב, § 76 (i.). 4 נָבִיא (*m.*). 5 עֲטֶרֶת (*f.*) 6 זָהָב. 7 § 7. 8 לֹא 9 קָטָן § 76 (iii.). 10 Tab. XIII. † (*a*). 11 'Comparative' of (3). See § 82 (i.). 12 מַה. 13 מָתוֹק sweet. 14 דְּבַשׁ. 15 עַז strong. 16 אֲרִי. 17 'Superlative' of (1). See § 82 (ii.). 18 עֲנָקִים. 19 אֶלֶף Tab. X. (i.) (*m*). 20 דַּל weak. 21 מְנַשֶּׁה. 22 צָעִיר. 23 בַּיִת Tab. XIII. (3). 24 Tab. XIII. (i.) 25 יָפָה (*f.*) [יָפֶה *m.*]. 26 נָשִׁים (§ 74, *m.*). 27 גְּבֹהָה high (Sing. *m.*) 28 בָּצוּר fenced (Sing. *m.*) 29 הוֹמָה a wall. 30 נִכְבָּד. 31 נוֹרָא. 32 שֵׁם.

Note (*a*). The phrase "flies of death" (p. 56, No. 29 & 30) stands for "dead flies."

(*b*). The phrase "men of number" (p. 56, No. 31 & 32) stands for "a few men."

SECTION IX.

PRONOUNS-ADJECTIVE.

94. The Pronouns of Section V. (see p. 28),—viz. (I.) זֶה *this* (*m.*), זֹאת *this* (*f.*), אֵלֶּה *these* (*m.* & *f.*); (II.) הוּא *that* (*m.*), הִיא *that* (*f.*), etc.,—may be used ADJECTIVELY thus,

this man	הָאִישׁ הַזֶּה	*that man*	הָאִישׁ הַהוּא†
this woman	הָאִשָּׁה הַזֹּאת	*that woman*	הָאִשָּׁה הַהִיא
these boys	הַנְּעָרִים הָאֵלֶּה*	*those boys*	הַנְּעָרִים הָהֵם† or הָהֵמָּה†
these girls	הַנְּעָרוֹת הָאֵלֶּה	*those girls*	הַנְּעָרוֹת הָהֵנָּה
like these words	כַּדְּבָרִים הָאֵלֶּה	*in those words*	בַּדְּבָרִים הָהֵם or הָהֵמָּה

i.e., these *Pronouns-Adjective* follow the Rule of § 81 (p. 51)—respecting Adjectives with '*Definite*'‡ Nouns-Subst.

Obs.—The 'Definite' Noun-Substantive may be 'i. c.' as in [1 S. xvii. 11] דִּבְרֵי הַפְּלִשְׁתִּי הָאֵלֶּה *these words of the Philistine* (lit., *words of the Philistine the these*); and with a Pron. Aff., thus עַמְּךָ הַזֶּה *this Thy people*.

95. If the 'Definite' Noun-Substantive has an Adjective belonging to it, besides one of these Pronouns used Adjectively,—the proper place for this Pronoun is *after the Adjective*§; thus, [Nu. xx. 5] הַמָּקוֹם הָרָע הַזֶּה *this bad place* (lit., *the place the bad the this*); [Nu. xvi. 26] הָאֲנָשִׁים הָרְשָׁעִים הָאֵלֶּה *these wicked men* (lit., *the men the wicked the these*); and so [Deut. i. 19] הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא *that great and terrible wilderness* (lit., *the wilderness the great and the terrible the that*), etc.

96. (i.) The Pronouns זֶה (*m.*), and זֹאת (*f.*), (especially the latter) are sometimes used for "*this* [*thing*]"; and אֵלֶּה is sometimes used for "*these* [*things*]." So, also,

(ii.) (*a*) The 3 s. (*m.* and *f.*) and 3 pl. (*m.* and *f.*) Pers. Pronouns of Tables I.,

---

* הָאֵל, sometimes; thus, [Gen. xix. 8] לָאֲנָשִׁים הָאֵל *to these men*.

† For the הַ in הַהוּא, הַהִיא,—and the הָ in הָהֵם, etc.,—see § 6 (*c*, ii.) and Note.

‡ The Nouns to which the '*this*' or '*these*,' '*that*' or '*those*' refer being 'Definite.' But the ה is sometimes omitted, thus בַּלַּיְלָה הוּא *in that night*, דְּבָרַי אֵלֶּה *these my words*.

§ There are some instances in which this Rule is *not attended to*. It must always be observed in Composition.

III. (1) (and in other forms), are sometimes used *Neutrally* as in "Is not IT* [הִיא] written etc.", Josh. x. 13, "IT* [אֹתוֹ] I must observe to speak," Nu. xxiii. 12, etc., etc.

(β) N.B.—Pronouns of the Third Pers. (Tab. I.), stand sometimes where no corresponding Pronoun is required in English, as in "*These are* [אֵלֶּה הֵם, lit. *these* THEY (*are*)] the sons of Ishmael," Gen. xxv. 16; "Knowest thou not *what are these* [מָה הֵמָּה אֵלֶּה, lit. *what* THEY *these*]?" Zech. iv. 5.

97. By reason of an *Ellipsis* of the 'Relative' Pronoun after '*this*,' זֶה and זוּ stand sometimes where a *Relative* Pronoun is required in English; thus, [Ps. civ. 8] "unto the place [זֶה] WHICH (E.V.) Thou hast appointed for them."

98. The Prefix ה of § 6, — as 'Defining,' or 'Marking,' or 'Pointing out,' *that one who*, or *those who*, or *that which*, and the like, — stands sometimes where the *Relative* Pronoun is required in English; thus, [Gen. xxiv. 43] "the damsel [הַיֹּצֵאת] *who cometh out* (lit., *the-one-coming-out*) and to whom I shall say, etc." Cp. Gen. xix. 15, Deut. viii. 14—16, Josh. x. 24, etc.

[N.B.—Henceforth the following words need not be given in the Notes to the Exercises:—

אַל *not* (generally *deprecatively*).
אֵת (†אֶת־), see Exercise IX. 15.‡
כֹּל (†כָּל־) *all.*
לֹא *not.*

*** For זֶה, זֹאת, אֵלֶּה, used 'Absolutely,' see p. 28.

EXERCISE XVII.

(To be translated into English.)

*** For the plan of the Exercise see § 11 (α—ε).

אֵלֶּה דִבְרֵי[1] הַבְּרִית[2]: וַיְדַבֵּר[3] מֹשֶׁה[4] אֶת הַדְּבָרִים[1] הָאֵלֶּה:
הֲלֹא[5] תִשְׁמֹר[6] לַעֲשׂוֹת[7] אֶת כָּל דִּבְרֵי[1] הַתּוֹרָה[8] הַזֹּאת

[1] דָּבָר a word, thing. [2] the covenant. [3] and spake. [4] Moses. [5] § 7 (this varies slightly from the Bible). [6] thou wilt observe. [7] to do. [8] the Law.

---

* Cp. § 10.

† The *Makkêph* is generally not given in the Exercises.

‡ The Student is supposed to be familiar with the rest of Tables I—IV.

הַכְּתֻבִים[9] בַּסֵּפֶר[10] הַזֶּה׃ הַמִּצְוָה[11] הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ[12]
הַיּוֹם[13] לֹא נִפְלֵאת[14] הִוא מִמְּךָ וְלֹא רְחֹקָה[15] הִוא׃ כִּי[16]
הִוא חָכְמַתְכֶם[17]׃ הֲנִהְיָה[18] כַּדָּבָר[1] הַגָּדוֹל[19] הַזֶּה אוֹ[20] הֲנִשְׁמַע[21]
כָּמֹהוּ׃ וְהִגַּדְתָּ[22] לְבִנְךָ[23] בַּיּוֹם[24] הַהוּא לֵאמֹר[25]׃ זֶה אֵלִי[26]
וְאַנְוֵהוּ[27]׃ הֲלוֹא הוּא אָבִיךָ[28] קָּנֶךָ[29]׃ הוּא תְהִלָּתְךָ[30] וְהוּא
אֱלֹהֶיךָ[31] אֲשֶׁר עָשָׂה[32] אִתְּךָ אֶת הַגְּדֹלֹת[19] וְאֶת הַנּוֹרָאֹת[33]
הָאֵלֶּה׃ הָאֹתֹת[34] וְהַמֹּפְתִים[35] הַגְּדֹלִים[19] הָהֵם׃ בַּעֲבוּר[36] זֹאת[37]׃
מִי שָׁמַע[38] כָּזֹאת[37] מִי רָאָה[39] כָּאֵלֶּה[37]׃ זֹאת הָעֵצָה[40]
הַיְּעוּצָה[41]׃ וְכַאֲשֶׁר[42] יָעַצְתִּי[43] הִיא תָקוּם[44]׃ כִּי[16] לִי בְנֵי[23]
יִשְׂרָאֵל[45] + עֲבָדִים[46] , עֲבָדַי[46] הֵם׃ וְנָשַׁל[47] יְיָ[48] אֱלֹהֶיךָ[31] אֶת
הַגּוֹיִם[49] הָאֵל[50] מִפָּנֶיךָ[51] מְעַט[52] מְעָט[52]׃ הָרִאשֹׁנוֹת[53] מָה
הֵנָּה׃ מִי זֶה בָּא[54] מֵאֱדוֹם[55]׃ זֶה דוֹדִי[56]׃ בַּיָּמִים[57] הָהֵמָּה
וּבָעֵת[58] הַהִיא נְאֻם[59] יְיָ[48] יָבֹאוּ[60] בְנֵי[23] יִשְׂרָאֵל[45] הֵמָּה וּבְנֵי[23]
יְהוּדָה[61] יַחְדָּו[62]׃ כִּי[16] זֹאת הַבְּרִית[2] אֲשֶׁר אֶכְרֹת[63] אֶת בֵּית[94]
יִשְׂרָאֵל[45]׃ בַּיָּמִים[57] הָהֵם תִּוָּשַׁע[65] יְהוּדָה[61] ...וְזֶה אֲשֶׁר יִקְרָא[66]
לָהּ יְיָ[48] צִדְקֵנוּ[67]׃

---

[9] כָּתוּב written (See § 98.) [10] in the Book. [11] the commandment. [12] commanding thee (*m.*). [13] to-day. [14] (with the מ following) too hard for. [15] far off. [16] for. [17] חָכְמָה wisdom (the ָ to the ח is ŏ). [18] has there been? [19] גָּדוֹל great (§ 76 (ii)) [20] or. [21] has there been heard? [22] and thou shalt tell. [23] Tab. XIII. (4). [24] יוֹם a day. [25] saying. [26] אֵל God. [27] and I will glorify HIM. [28] Tab. XIII. (1). [29] Who owneth thee (*i.e.*, Whose thou art). [30] תְּהִלָּה praise. [31] See Exerc. IX. 66. [32] hath done. [33] § 92 (δ, 2). [34] אוֹת a sign (Plu. אֹתוֹת). [35] מוֹפֵת a wonder. [36] on account of. [37] § 96. [38] hath heard. [39] hath seen. [40] עֵצָה counsel (*f.*). [41] יָעוּץ counselled (*m.*). For the force of the ה here, see § 98. [42] and according to what (or, *and as*). [43] I have counselled. [44] shall stand. [45] Israel. [46] Table X. 6. [47] and He will expel (or, *pluck away*). [48] See Exerc. IX. 2. [49] the nations. [50] §94(*). [51] פָּנִים a face (a Noun of Plu. form.) [52] מְעַט מְעָט [by] little [and] little. [53] the former things (*f.*). [54] coming (Sing. *m.*). [55] אֱדוֹם Edom. [56] דּוֹד a friend. [57] יָמִים Plu. of 24. [58] עֵת time. [59] saith (E.V.). [60] they shall come. [61] Judah. [62] together. [63] I will make (lit., *cut*). [64] house of. [65] shall be saved. [66] one shall call. (This word, with the '*to her*' following, signifies "*she shall be called*"). [67] צֶדֶק righteousness.

EXERCISE XVIII.

(To be translated into Hebrew.)

⁂ For the plan of the Exercise see § 11 (ζ—μ).

[Obs.—'Is' and 'are,' here, are not to be expressed in Hebrew.]

This house.[1] This is the house. In this house. Is-this (Hebr. *Whether*[2] *this?*) the house? That is the house. These are the houses.[1] These houses. Those houses. This great[3] house. That great city.[4] In this city. In this great city. This is the great city. These cities.[4] Those cities. In these cities. From those cities. Who* are these men[5] with[6] thee (*m.*)? What* is this (*m.*) in thy (*m.*) hand[7]?, and-he-said,[8] A rod.[9] This (*f.*) we-will-do[10] to[11] them (*m.*). Hear-ye[12] this (*f.*) O[13] priests.[14] What is this (*f.*) thou-(*f.*)-hast-done[15]? Is this (*f.*) Naomi[16]? Whose-son (Hebr. *son of*[17] *whom**) is this? Whose daughter[18] is this? That is the man[19] from whom we-heard[20] these good[21] words.[22] At[23] that time.[24] In those days[25] I-will-pour-out[26] My Spirit.[27] On[23] that day[28] shall-be-sung[29] this song[30] in the land[31] of Judah.[32]

[1] בַּיִת (*m.*), Plu. בָּתִּים. [2] The prefix of § 7. [3] Exerc. XVII. 19. [4] עִיר (*f.*), Plu. עָרִים. [5] אֲנָשִׁים. [6] עִם. [7] יָד. [8] וַיֹּאמֶר. [9] מַטֶּה. [10] נַעֲשֶׂה. [11] לְ prefix. [12] שִׁמְעוּ. [13] § 74 (*n.*). [14] כֹּהֲנִים. [15] עָשִׂית. [16] נָעֳמִי. [17] בֶּן. [18] בַּת (the same 'i.c.'). [19] אִישׁ. [20] שָׁמַעְנוּ. [21] טוֹב § 76. i. [22] Exerc. XVII. 1. [23] בְּ prefix. [24] עֵת (*f.*). [25] יָמִים. [26] אֶשְׁפּוֹךְ. [27] רוּחַ. [28] יוֹם. [29] יוּשַׁר. [30] שִׁיר *m.* [31] אֶרֶץ (§ 56 vii.). [32] יְהוּדָה.——* See page 29.

SECTION X.

NUMERALS.

99. The Cardinal Numbers from 1 to 20 are—

	Notation.	*Masc.*		*Fem.*	
		Absolute.	Construct.	Absolute.	Construct.
1.	א.	אֶחָד*	אַחַד	אַחַת†	אַחַת
2.	ב.	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3.	ג.	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4.	ד.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	ה.	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6.	ו.	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.	ז.	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שְׁבַע
8.	ח.	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
9.	ט.	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
10.	י.	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר
11.	יא.	אַחַד עָשָׂר (or עַשְׁתֵּי עָשָׂר)		אַחַת עֶשְׂרֵה (or עַשְׁתֵּי עֶשְׂרֵה)	
12.	יב.	שְׁנֵים עָשָׂר (or שְׁנֵי עָשָׂר)		שְׁתֵּים עֶשְׂרֵה (or שְׁתֵּי עֶשְׂרֵה)	
13.	יג.	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עֶשְׂרֵה	
14.	יד.	אַרְבָּעָה עָשָׂר		אַרְבַּע עֶשְׂרֵה	
15.	טו.	חֲמִשָּׁה עָשָׂר		חֲמֵשׁ עֶשְׂרֵה	
16.	יו or טז.	שִׁשָּׁה עָשָׂר		שֵׁשׁ עֶשְׂרֵה	
17.	יז.	שִׁבְעָה עָשָׂר		שְׁבַע עֶשְׂרֵה	
18.	יח.	שְׁמֹנָה עָשָׂר		שְׁמֹנֶה עֶשְׂרֵה	
19.	יט.	תִּשְׁעָה עָשָׂר		תְּשַׁע עֶשְׂרֵה	
20.	כ.	עֶשְׂרִים (*m.* & *f.*)			

---

† In pause : אֶחָת.

* Some few times אַחַד.

100. The expressions for the Cardinal Numbers from 21 to 29 inclusive, are formed by placing the Cardinal Numbers 1—9 (in their *Absolute* forms, *m.* & *f.*) either BEFORE or AFTER עֶשְׂרִים *twenty*, with ו prefixed to the *Second* of the two Numbers; thus,—

		(*m.*)	(*f.*)			(*m.*)	(*f.*)
21.	כא.	אֶחָד	(אַחַת)	וְעֶשְׂרִים,	[or	עֶשְׂרִים וְאֶחָד	(וְאַחַת)]
22.	כב.	שְׁנַיִם	(שְׁתַּיִם)	וְעֶשְׂרִים,	[or	עֶשְׂרִים וּשְׁנַיִם	(וּשְׁתַּיִם)]
23.	כג.	שְׁלֹשָׁה	(שָׁלֹשׁ)	וְעֶשְׂרִים,	[or	עֶשְׂרִים וּשְׁלֹשָׁה	(וְשָׁלֹשׁ)]
24.	כד.	אַרְבָּעָה	(אַרְבַּע)	וְעֶשְׂרִים,	[or	עֶשְׂרִים וְאַרְבָּעָה	(וְאַרְבַּע)]
25.	כה.	חֲמִשָּׁה	(חָמֵשׁ)	וְעֶשְׂרִים,	[or	עֶשְׂרִים וַחֲמִשָּׁה	(וְחָמֵשׁ)]
26.	כו.	שִׁשָּׁה	(שֵׁשׁ)	וְעֶשְׂרִים,	[or	עֶשְׂרִים וְשִׁשָּׁה	(וְשֵׁשׁ)]
27.	כז.	שִׁבְעָה	(שֶׁבַע)	וְעֶשְׂרִים,	[or	עֶשְׂרִים וְשִׁבְעָה	(וְשֶׁבַע)]
28.	כח.	שְׁמֹנָה	(שְׁמֹנֶה)	וְעֶשְׂרִים,	[or	עֶשְׂרִים וּשְׁמֹנָה	(וּשְׁמֹנֶה)]
29.	כט.	תִּשְׁעָה	(תֵּשַׁע)	וְעֶשְׂרִים,	[or	עֶשְׂרִים וְתִשְׁעָה	(וְתֵשַׁע)]

101. If we replace the עֶשְׂרִים in § 100, (α.) by שְׁלֹשִׁים 30, (β.) by אַרְבָּעִים 40, (γ.) by חֲמִשִּׁים 50, (δ.) by שִׁשִּׁים 60, (ε.) by שִׁבְעִים 70, (ζ.) by שְׁמֹנִים 80, (η.) by תִּשְׁעִים 90, we get the Card. Numbers, (α.) for 31—39, (β.) for 41—49, (γ.) for 51—59, (δ.) for 61—69, (ε.) for 71—79, (ζ.) for 81—89, (η.) for 91—99

102. The word for 100 is מֵאָה ('i. c.,' מְאַת), Plu. מֵאוֹת *hundreds*. The Dual מָאתַיִם (p. : מָאתָיִם) expresses 200. By placing the *Construct Feminine* forms [§ 99] for 3, 4,.. 9, before מֵאוֹת, we have 300, 400,.. 900; thus,

שְׁלֹשׁ מֵאוֹת 300, אַרְבַּע מֵאוֹת 400, חֲמֵשׁ מֵאוֹת 500, שֵׁשׁ מֵאוֹת
600, שְׁבַע מֵאוֹת 700, שְׁמֹנֶה מֵאוֹת 800, תְּשַׁע מֵאוֹת 900.

103. The word for 1000 is אֶלֶף ('i. c.' the same), Plu. אֲלָפִים *thousands* ('i. c.' אַלְפֵי). The Dual אַלְפַּיִם (p. : אַלְפָּיִם) expresses 2000. By placing the *Construct Masculine* forms

[§ 99] for 3, 4, 5,.. 10, before אֲלָפִים (or ‘i. c.,’ אַלְפֵי), we have 3000, 4000, 5000,... 10,000; thus,

שְׁלֹשֶׁת אֲלָפִים 3000, אַרְבַּעַת אֲלָפִים 4000, חֲמֵשֶׁת אֲלָפִים 5000,.. עֲשֶׂרֶת אֲלָפִים 10,000,—for which, viz. 10,000, we have also רְבָבָה *a myriad* (‘i. c.’ רִבְבַת), Plu. רְבָבוֹת *myriads*, (‘i. c.’ רִבְבוֹת), [and רִבּוֹ, רִבּוֹא, Plu. רִבֹּאוֹת, & רִבּוֹת; Dual רִבֹּתַיִם, Ps. lxviii. 18].

104. For intermediate Numbers to those in §§ 102, 103, we have—

(i.) מֵאָה וָעֶשֶׂר 110, מֵאָה וְעֶשְׂרִים 120 [and also עֶשְׂרִים וּמֵאָה], שְׁלֹשִׁים וּמֵאָה 130, חֲמִשִּׁים וּמֵאָה 150, and so שְׁמֹנִים וּמְאַת [יוֹם] 180 [*days*],

חֲמִשִּׁים וּמָאתַיִם 250, שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים 360, אַרְבַּע מֵאוֹת וְעֶשְׂרִים 420, אַרְבַּע מֵאוֹת וַחֲמִשִּׁים 450, שְׁלֹשִׁים וַחֲמֵשׁ מֵאוֹת 530, חֲמִשִּׁים וַחֲמֵשׁ מֵאוֹת 550;

(ii.) שֶׁבַע וְעֶשְׂרִים וּמֵאָה 127, מָאתַיִם שְׁנַיִם וּשְׁלֹשִׁים 232, שְׁמֹנָה עָשָׂר וּשְׁלֹשׁ מֵאוֹת 318, שֵׁשׁ מֵאוֹת שִׁשִּׁים וָשֵׁשׁ 666, שֵׁשׁ מֵאוֹת חָמֵשׁ וְשִׁבְעִים 675, etc., חֲמִשָּׁה וָאֶלֶף 1005, אֶלֶף וּמֵאָה 1100, חֲמִשָּׁה וְשִׁשִּׁים וּשְׁלֹשׁ מֵאוֹת וָאֶלֶף 1365, אֶלֶף וְאַרְבַּע מֵאוֹת 1400, אַלְפַּיִם וְאַרְבַּע מֵאוֹת 2400, etc.

[Note.—As may be seen in the above, there is *variety* in the order of the several Numerals which make up a Composite Number. Still further variety exists; but notice of it, and of some other matters relating to Numerals, must be deferred at present.]

105. We may mention, as examples of the form of higher Numbers,—

שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף וּמָאתָיִם 32,200,
שֵׁשׁ מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים 603,550.

This last Example offers an illustration of both the following Rules:

106. (i.) After the Numerals 3, 4, 5,... 10, a Noun is properly put in the Plural; but

(ii.) After a Number higher than 10 it may be (and commonly is) in the Singular.

Thus, after שֵׁשׁ *six*, we see (in the last Example) מֵאוֹת *hundreds* (Plu.); but after the 600 we see אֶלֶף *a thousand* (Sing.):—after the 3 we see אֲלָפִים *thousands* (Plu.); and after the 5 we see מֵאוֹת *hundreds* (Plu.).

The same may be seen in the Examples of the following § 107, and in many others.

N.B.—There are, however, several examples of Numbers higher than 10 followed by Nouns in the *Plural.*

107. In expressing time, the Numerals are often divided, as in—

תְּשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה 930 *years* [lit., 900 *year, and* 30 *year*] Gen. v. 5,

חָמֵשׁ שָׁנִים וּמְאַת שָׁנָה 105 *years* [lit., 5 *years, and* 100 (' i. e.') *year*] *ib.* 6,

שֶׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה 807 *years* [lit., 7 *years, and* 800 *year*] *ib.* 7,

שֶׁבַע וּשְׁמֹנִים שָׁנָה וּמְאַת שָׁנָה 187 *years* [lit., 7 *and* 80 *year, and* 100 *year*] *ib.* 25,

שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה 782 *years* [lit., 2 *and* 80 *year, and* 700 *year*] *ib.* 26,

תֵּשַׁע וְשִׁשִּׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה 969 *years* [lit., 9 *and* 60 *year, and* 900 *year*] *ib.* 27.

108. The above are Nouns. Some of them are used sometimes in the same way as Adjectives in §§ 78, 81. This is very frequently the case with אֶחָד and אַחַת *one* (*m.* & *f.*); thus, מָקוֹם אֶחָד *one place*, Gen. i. 9, שָׂפָה אַחַת *one lip* (or *language*) Gen. xi. 6, הַקֶּרֶשׁ הָאֶחָד *the one board*, Ex. xxvi. 16, הַיְרִיעָה הָאַחַת *the one curtain*, Ex. xxvi. 2, etc. [Cp. §§ 78, 81]. From אֶחָד [*one*] *the same*, we have the Plural אֲחָדִים *the same* (as in Gen. xi. 1), also *a few* (as in Gen. xxix. 20).

109. The Ordinals are—

	Singular.		Plural.	
	Masc.	*Fem.*	*Masc.*	*Fem.*
First	רִאשׁוֹן	רִאשֹׁנָה	רִאשֹׁנִים	רִאשֹׁנוֹת
Second	שֵׁנִי	שֵׁנִית	שֵׁנִים	
Third	שְׁלִישִׁי	שְׁלִישִׁית (־ִישִׁיָּה)	שְׁלִשִׁים *	
Fourth	רְבִיעִי	רְבִיעִית	רְבִיעִים	
Fifth	חֲמִישִׁי †	חֲמִישִׁית ‡		
Sixth	שִׁשִּׁי	שִׁשִּׁית		
Seventh	שְׁבִיעִי	שְׁבִיעִית		
Eighth	שְׁמִינִי	שְׁמִינִית		
Ninth	תְּשִׁיעִי	תְּשִׁיעִית		
Tenth.	עֲשִׂירִי	עֲשִׂירִית		

110. These Ordinals are Nouns-Adjective. The Feminines of some of them may be used to express Fractional parts; thus, שְׁלִישִׁית§ *a third* [*part*], רְבִיעִית|| *a fourth* [*part*], etc.

111. For *a half*, however, we have—

חֲצִי¶ (p. : חֵצִי) Masc., and rarely **מֶחֱצָה ('i. c.' מֶחֱצַת) Fem.

112. 'One of' is expressed either by (1) אֶחָד *m.*, אַחַת *f.*, followed by the prefix מ of § 5 (or מִן *from, of*), — Cp.

---

* The ל with Defective Long K̄herik, see Pt. I. § 12. So in הַשְּׁלִשִׁי Sing. *m.*, and הַשְּׁלִשִׁית (הַשְּׁלִישִׁת D. xxvi. 12) Sing. *f.* [The Sing. *f.* שְׁלִישִׁיָּה is rare.]

† Also חֲמִשִּׁי [and חֲמִשִׁי, as in Note (*)].

‡ Also חֲמִשִּׁית [and חֲמִשִׁית, as in Note (*)].

§ Or שְׁלִשִׁית, or שְׁלִישִׁת [whence שְׁלִישִׁתָה, Ez. xxi. 19, *the-third-time* (E.V).]. שִׁלֵּשִׁים *third* [*generations*].

|| Also רֶבַע, and רֹבַע. רִבֵּעִים *fourth* [*generations*].

¶ 'i. c.' the same. There is also חֲצוֹת *half-of*, — only used with לַיְלָה *night*, to express '*midnight.*'

** More often מַחֲצִית *a half*,—only used 'i. c.' and with Pron. Affixes.

Lev. vii. 14, xxv. 48, 2 K. iv. 22 (אֶחָד מִן הַנְּעָרִים *one of the youths*); or by

(2) אַחַד *m.*, אַחַת *f.*, followed by the prefix מ of § 5 (or מִן *from, of*), — as Lev. xiii. 2, אַחַד מִבָּנָיו *one of his sons*, Cp. Lev. iv. 13; or by

(3) אַחַד *m.*, אַחַת *f.*, in direct Construction with the word following, as in אַחַד הֶהָרִים *one of the mountains* [Gen. xxii. 2], אַחַת הֶעָרִים *one of the cities* [D. xix. 5].

[Note.—אַחַד is found as the *Absolute* form some few times, as Gen. xlviii. 22, 2 S. xvii. 22, etc.].

113. There is a Noun עָשׂוֹר which stands for:

(1) *ten*,—as *a decad* [of *days*, or *months*]; — also an *instrument-of-*TEN*-strings*;

(2) *tenth*, as *tenth day* [of a month].

[Note.—For several other words connected with the Numerals, as מִשְׁנֶה *double*, (*מְשֻׁלָּשׁ *tripled*, *רָבוּעַ and *מְרֻבָּע, etc., *foursquare*), etc., see Pt. II.].

114. The letters of the Alphabet are used to mark Chapters and Verses [and for the 'reckonings' at the end of certain Books] in the ordinary Editions of the Hebrew Bible; but they are not so used in the Text itself.

[Note.—(*a*.) As seen in § 90, — (*a*.) the first ten letters in Alphabetical order from א to י stand for the Numbers from 1 to 10; and, (*β*.) for those from 11 to 19, א to ט stand to the left of י; thus, יא (*i.e.*, 10 and 1) for 11, יב for 12, יג for 13, יד for 14, but †טו (*i.e.*, 9 and 6) for 15. יו (or טז) for 16, יז for 17, יח for 18, יט for 19. כ, the eleventh letter stands for 20; the next letter ל for 30‡; and so מ for 40, נ for 50, ס for 60, ע for 70, פ for 80, צ for 90, ק for 100, ר for 200, ש for 300, ת for 400 [see the Table of the Alphabet in Pt. I.].

---

* Each of these is a Participle-form, as we shall see. There are some other *Verb*-forms, see Pt. II.

† For, יה are letters of The Name [Pt. I., § 79 (2)].

‡ For the Intermediate Numbers 21 to 29, the letters א to ט are placed to the left of כ; thus, כא 21, כב 22, כג 23,... כה 25,... כט 29. So for the Numbers between 30 and 40, 40 and 50, 50 and 60, 60 and 70, 70 and 80, 80 and 90, 90 and 100, — the letters א to ט are placed to the left of ל 30, מ 40, נ 50,... צ 90. Similarly the Numbers between 100 and 200 are expressed by ק with the letters for 1 to 99 [in descending order of magnitude from right to left; thus קסז 167. And so the Numbers between 200 and 300, 300 and 400, etc., etc.

(*b.*) For 500, 600, etc., to 900, either two or more letters (together making up the sums) are used, or the Final Letters ך for 500, ם for 600, ן for 700, ף for 800, ץ for 900. Then (beginning again) א with some mark (thus, 'א) was used for 1000.

(*c.*) Since the 22 letters of the Alphabet, with the 5 final letters, together give *Twenty-seven* forms of figures, we have three groups of 9 letters each,—א to ט for *units,* י to צ for *tens,* ק to ץ for *hundreds.* [This is mentioned in the *Masoreth ha-Masoreth* of Elias Levita; see Dr. Ginsburg's ed., with Translation and Notes, p. 136].

(*d.*) There is a very common mode of expressing Numbers by means of a word or expression, of which the letters (or certain selected letters) make up the Number. For instance, in a certain well known place, the letters of the word הנץ (*i.e.,* ה 5 + נ 50 + ץ 900) stand for 955; those of the word חג (*i.e.,* 8 + 3) for 11; those of the word יגיד (*i.e.,* 10 + 3 + 10 + 4) for 27, etc.; and those dotted in כסא כבוׄדׄ יׄנׄחׄיׄלׄםׄ (*i.e.,* ו 6 + ד 4 + י 10 + נ 50 + ח 8 + י 10 + ל 30 + ם 40) stand for 158.

Obs.—The Final letters do not *always* stand for hundreds: thus ם in the last example stands for 40, not 600.]

⁂ No special Exercise need be given on this Section.

SECTION XI.

Verbs. — (I.) Voices.

115. The Hebrew Verb has Seven Voices. The *Outline* forms of these may easily be remembered by means of Seven well-devised names for them which we will try to explain:—

116. (α.) Most Hebrew words are reducible to three 'Root'-letters (as they are called), and

(β.) Def. These three letters, in their proper order, stand for what is called the 'Root' of the word:

(γ.) Thus, (1) of דְּבָרִים [*words*], the Root is the set of letters דבר, —(2) of לַמַּלְכָּה [*to the queen*] the Root is מלך; etc.

117. The Verb being contemplated as expressing Action, —*Past, Present,* or *Future,*— the Hebrew name for it is פֹּעַל from the Root פעל (which expresses *acting, working,* etc.). These three letters פ ע ל are used as representatives of *Root-letters generally,*— פ for '*First* Root-letter,' ע for '*Second* Root-letter,' and ל for '*Third* Root-letter.'

Thus in דָּבָר, ד is the פ, ב is the ע, ר is the ל; so in מלכה, the מ is the פ, the ל is the ע, the ך is the ל.*]

118. The '3 s. *m.*' of the Past Tense, in all the Seven Voices of the Full † Verb, has no letters besides those which either belong to the Root or are Characteristic of the Voice. Hence these '3 s. *m.*' forms of the Past Tense in the several Voices, when expressed in the *general* form by the letters פ ע ל, may be said to give the general *Outline*

---

* As in Note † to Rule vii., § 56 (p. 36, above)—מַלְכָּה is of the form פַּעְלָה; מִשְׁפָּט (having a מ Preformative) is of the form מִפְעָל. So the two Nouns in § 74 (*e*) (2), are of the forms תִּפְעָלָה, תִּפְעֶלֶת; and the three in § 74 (*e.*) (1) are of the forms פְּעִיל, פְּעִילָה, פְּעֶלֶת, respectively.

† The term 'Full' is here used of a Verb which, in all its forms, has its Three Root-letters each of them in Full Consonantal value, — and so has its whole Root fully brought out always. [We should prefer the term 'Complete,' if we might use it *in this sense*]. The term '*Regular* Verb' is often used for this.

forms of the several Voices. For instance, of the Root פקד, the Seven forms of the Past Tense 3 s. *m.* are:—

(D) Reflexive.	(C) Causative.	(B) Intensive.	(A.) Simple.		
הִתְפַּקֵּד (vii.)	הִפְקִיד (v.)	פִּקֵּד (iii.)	פָּקַד (i.),	ACTIVE	(*a.*)
	הָפְקַד (vi.)	פֻּקַּד, (iv.)	נִפְקַד (ii.),	PASSIVE	

119. (i.) This will perhaps be more clear if we put 1, 2, and 3, for the *First*, *Second*, and *Third* Root-letters; thus,—

321הִתְ (vii.)	3י21הִ (v.)	321 (iii.)	,321 (i.)	(*β.*)
	321הָ (vi.)	,321 (iv.)	,321נִ (ii.)	

(ii.) Or, with פ, ע, and ל, instead of 1, 2, and 3,—

הִתְפַּעֵל (vii.)	הִפְעִיל (v.)	פִּעֵל, (iii.)	פָּעַל, (i.)	(*γ.*)
	הָפְעַל (vi.)	פֻּעַל, (iv.)	נִפְעַל, (ii.)	

or, in descending order,

Pau-ăl	פָּעַל	(i.)	פָּקַד	*he visited*	(*δ.*)
Niph-ăl	נִפְעַל	(ii.)	נִפְקַד	*he was visited*	
Pĭ-ĕl	פִּעֵל	(iii.)	פִּקֵּד	*he diligently visited*	
Pŭ-ăl	פֻּעַל	(iv.)	פֻּקַּד	*he was ... visited*	
Hiph-îl	הִפְעִיל	(v.)	הִפְקִיד	*he caused to visit*	
Hŏph-ăl	הָפְעַל	(vi.)	הָפְקַד	*he was....*	
Hithpă-ĕl	הִתְפַּעֵל	(vii.)	הִתְפַּקֵּד	*he visited himself*	

[Obs.—Here 'diligently' is used for expressing the *Intensity* of signification of the *Pĭ-ĕl* Voice. Other means of expressing this may be required for other Roots. Other forms of rendering may be required also for other Voices. Some Roots require different English Verbs for their different Voices; thus (from למד) לָמַד *he learned*, לִמֵּד *he taught*,—(fr. שבע) נִשְׁבַּע *he sware*, הִשְׁבִּיעַ *he adjured*. Further remarks on the meaning of the Voices are reserved at present.]

120. (i.) The First Voice is not generally called *Pau-ăl* but *Kal* (קַל *light*, i.e. *not burdened*), because this Voice has no prefix belonging to it, and no Doubling Dagesh [Pt. I. § 49]; for,

N.B.—The dot in the First Root-letter פּ is merely Dagesh Lene [Pt. I. § 47], and cannot stand when the Verb does not begin with one of the בּ גּ דּ כּ פּ תּ, — as, for instance, in מָשַׁךְ *he drew*, שָׁלַח *he sent*.

But, excepting the First one, the words to the left of the column of Numerals in (δ) give the Names by which the Voices are known; thus,

(ii.) The Second Voice is called *Niph-ăl* (נִפְעַל), because נִ is prefixed, the First Root-letter has ◌ְ, the Second has ◌ַ;

(iii.) The Third Voice is called *Pĭ-ēl* (פִּעֵל), because the First Root-letter has ◌ִ and the Second one ◌ֵ;

[N.B.—A Dagesh Forte belongs to this Voice and the next one, — in the *Second* Root-letter.]

(iv.) The Fourth Voice is called *Pŭ-ăl* (פֻּעַל), because the First Root-letter has ◌ֻ and the Second one ◌ַ;

(v.) The Fifth Voice is called *Hiph-īl* (הִפְעִיל), because הִ is prefixed, the First Root-letter has ◌ְ and the Second one has ◌ִי;

(vi.) The Sixth Voice is called *Hŏph-ăl* (הָפְעַל), because ה with ◌ָ (ŏ) is prefixed, the first Root-letter having ◌ְ and the Second one ◌ַ;

(vii.) The Seventh Voice is called *Hithpă-ēl* (הִתְפַּעֵל), because הִתְ is prefixed, the First Root-letter having ◌ַ and the Second one ◌ֵ.

[N.B.—A Dagesh Forte belongs to this Voice, — in the *Second* Root-letter.]

121. There are a few other names and forms, which belong to modifications

of some of the above rather than to special Voices. It is best to reserve the mention of these at present, with the exception of one, viz.:—

Some Verbs take ֻ (*ŭ*) instead of ָ (*ŏ*) in the *Sixth* Voice, giving thus the form הֻפְעַל *Hŭph-ăl*, instead of הָפְעַל *Hŏph-ăl*. But, as there is no need of a special name for so slight a variation, it is usual to include both sets of forms under the one name *Hŏph-ăl*.

122. For practice, the Student may name the several Voices of the following :—

(1) הִשְׁלִיךְ ، (2) מִלֵּא ، (3) הָמְלַךְ ، (4) הָלַךְ ، (5) הִתְנַדֵּב ،
(6) שֻׁלַּח ، (7) נִמְכַּר ، (8) הִסְגִּיר ، (9) סֻגַּר ، (10) נִמְשַׁל ،
(11) הִתְכַּבֵּד ، (12) כָּתַב ، (13) הֻשְׁלַךְ ، (14) דִּבֵּר :

The Student may now compare the several PERSONS OF THE TENSE-FORMS in the different Voices, as follows:—

(II.) TENSES.

123. The Hebrew Verb has forms for expressing PAST, PRESENT, and FUTURE Action; but only *two* TENSES — or TIME-FORMS — viz., PAST and FUTURE.

124. PRESENT Action is expressed in Hebrew by means of a Participle, — as in the English expressions *I* [*am*] *writing, thou* [*art*] *writing, he* [*is*] *writing;* but, the '*am*,' '*art*, '*is*,' etc., not being expressed in Hebrew, those three English expressions *without the words within* [ ] give the form of the corresponding Hebrew expressions for Present Action, thus, '*I writing*,' '*thou writing*,' '*he writing*,' [see § 140].

125. The distinguishing Person-forms of the Past Tense are *the same for all Voices**; — so that when once these are known well for one Voice, they are known for all the others.

The same is true of the Future.

(i.) PAST TENSE.

126. The PAST TENSE *Kal* (§ 120, i.) of פָּקַד *he visited*, is—

Singular.

I	פָּקַדְתִּי	thou	m.	פָּקַדְתָּ	he	פָּקַד†	visited.
			f.	פָּקַדְתְּ	she	פָּקְדָה	

Plural.

we	פָּקַדְנוּ	ye	m.	פְּקַדְתֶּם‡	they m. & f.	פָּקְדוּ	visited.
			f.	פְּקַדְתֶּן‡			

[Obs.—In Past Tenses, the 3 pl. and 1 s. & pl. are common to both Genders.]

127. From this it is seen that in place of the —ַד, in פָּקַד *he visited*, we have for the other Persons,

in the SINGULAR, the endings

—ַדְתִּי	—ַדְתָּ	—ְדָה
	—ַדְתְּ	

and in the PLURAL, the endings

—ַדְנוּ	—ַדְתֶּם	—ְדוּ
	—ַדְתֶּן	

128. If we put these several endings in place of the —ַד

---

* Except the 3 s. *f.* and the 3 pl. *m.* & *f.* in the *Hiph-îl* (see § 130).

† For the forms פָּעֵל and פָּעֹל, see below § 138.

‡ N.B.—In the 2 Plu. *m.* & *f.* of the Past *Kal* the First Root-letter is seen to have ְ. Its Vowel is dropped in accordance with § 59. This is so *only in the* KAL; in other Voices, something in § 55 interferes. But, in all Voices, the Second Persons Plu. (Past) *m.* & *f.* have the Accent on the syllable תֶּם *m.*, and תֶּן *f.*

in נִפְקַד *he was visited*, we get the several Persons of the Past of the ii. Voice *Niph-ăl* [see Tab. XIV.].

129. So, by putting those endings in place of the ־ֵד in פִּקֵּד *he visited diligently*, and of the ־ַד in פֻּקַּד *he was diligently visited*, the ־ַד in הָפְקַד *he was caused to be visited*, and the ־ֵד in הִתְפַּקֵּד *he visited himself*, we get the several Persons of the Past Tenses of the iii. Voice *Pĭ-êl*, the iv. *Pŭ-ăl*, the vi. *Höph-ăl*, and the vii. *Hithpă-êl*, respectively [see Tab. XIV.].

130. The same is seen to hold for the v. Voice, *Hiph-îl*, excepting only the 3 s. *f.* הִפְקִידָה and the 3 plu. *m.* & *f.* הִפְקִידוּ. In these two forms the ־ִי of this Voice appears with the Second Root-letter in place of the ־ְ in all the other Voices.

131. For practice, the Student may parse* the following :—

לָמְדוּ, לִמְּדוּ, לְמַדְתֶּם, לִמַּדְתֶּם, אָמַרְתְּ, מָלַכְתָּ, שִׁלַּחְתִּי,
שִׁלְּחוּ, שִׁלַּחְתָּ, שֻׁלְּחוּ, שִׁלַּחְתֶּם, שֻׁלְּחָה, שִׁלַּחְנוּ, הִשְׁלַכְתִּי,
הִשְׁלִיכוּ, הִשְׁלִיךְ, הִשְׁלַכְתָּ, הִשְׁלִיכָה, נִמְלַטְתִּי, נִמְלְטוּ, נִמְשַׁל,
קִבַּצְתִּי, גֻּנַּבְתִּי, גֻּדְּלָה, גִּדַּלְתִּי, הִתְגַּדַּלְתִּי, קִדְּשׁוּ, קִדַּשְׁתָּ,
הִקְדַּשְׁתִּי, הִקְדִּישׁוּ, הִקְדַּשְׁנוּ, קִדַּשְׁתֶּם, הִתְקַדַּשְׁתֶּם, הִתְקַדַּשְׁתִּי,
הָשְׁלַכְתָּ, הָשְׁלַכְתִּי, הָשְׁלְכוּ, הִתְקַדְּשׁוּ, הִתְנַדְּבוּ, הִתְעַבַּרְתָּ,
הִקְדִּישׁוּ ׃

---

* In this manner: הִתְפַּקַּדְתֶּן is 2 pl. *f.* Past *Hithpă-êl* [or (as some prefer) thus, *Hithpă-êl*, Past, Plu., 2 *f.*], of the Root פקד.

Table of Past-Tenses (in the Seven Voices of § 120) of פקד *to visit.*

(I) Kal. *visited.*	(II) Niph-ăl. *was visited.*	(III) Pĭ-êl. *visited* (Intens.)	(IV) Pŭ-ăl. *was visited* (Intens.)	(V) Hiph-îl. *caused to visit.*	(VI) Hoph-ăl. *was caused to visit.*	(VII) Hithpă-êl. *visited himself* (*hereafter*).
פָּקַד he.	נִפְקַד	פִּקֵּד	פֻּקַּד	הִפְקִיד	הָפְקַד	הִתְפַּקֵּד
פָּקְדָה she.	נִפְקְדָה	פִּקְּדָה	פֻּקְּדָה	הִפְקִידָה	הָפְקְדָה	הִתְפַּקְּדָה
פָּקַדְתָּ thou (m.).	נִפְקַדְתָּ	פִּקַּדְתָּ	פֻּקַּדְתָּ	הִפְקַדְתָּ	הָפְקַדְתָּ	הִתְפַּקַּדְתָּ
פָּקַדְתְּ thou (f.).	נִפְקַדְתְּ	פִּקַּדְתְּ	פֻּקַּדְתְּ	הִפְקַדְתְּ	הָפְקַדְתְּ	הִתְפַּקַּדְתְּ
פָּקַדְתִּי I.	נִפְקַדְתִּי	פִּקַּדְתִּי	פֻּקַּדְתִּי	הִפְקַדְתִּי	הָפְקַדְתִּי	הִתְפַּקַּדְתִּי
פָּקְדוּ they (m. & f.).	נִפְקְדוּ	פִּקְּדוּ	פֻּקְּדוּ	הִפְקִידוּ	הָפְקְדוּ	הִתְפַּקְּדוּ
פְּקַדְתֶּם ye (m.).	נִפְקַדְתֶּם	פִּקַּדְתֶּם	פֻּקַּדְתֶּם	הִפְקַדְתֶּם	הָפְקַדְתֶּם	הִתְפַּקַּדְתֶּם
פְּקַדְתֶּן ye (f.)	נִפְקַדְתֶּן	פִּקַּדְתֶּן	פֻּקַּדְתֶּן	הִפְקַדְתֶּן	הָפְקַדְתֶּן	הִתְפַּקַּדְתֶּן
פָּקַדְנוּ we.	נִפְקַדְנוּ	פִּקַּדְנוּ	פֻּקַּדְנוּ	הִפְקַדְנוּ	הָפְקַדְנוּ	הִתְפַּקַּדְנוּ

Table of Future-Tenses (in the Seven Voices of § 120) of פקד *to visit.*

	(I) Kal. *will visit.*	(II) Niph-ăl. *will be visited.*	(III) Pĭ-êl. *will visit* (Intens.).	(IV) Pŭ-ăl. *will be visited* (Intens.)	(V) Hiph-îl. *will cause to v.*	(VI) Hoph-ăl. *will be caused to v.*	(VII) Hithpă-êl. *will v. himself* (*herself*, etc.).
he.	יִפְקֹד	יִפָּקֵד	יְפַקֵּד	יְפֻקַּד	יַפְקִיד	יָפְקַד	יִתְפַּקֵּד
she.	תִּפְקֹד	תִּפָּקֵד	תְּפַקֵּד	תְּפֻקַּד	תַּפְקִיד	תָּפְקַד	תִּתְפַּקֵּד
thou (m.).	תִּפְקֹד	תִּפָּקֵד	תְּפַקֵּד	תְּפֻקַּד	תַּפְקִיד	תָּפְקַד	תִּתְפַּקֵּד
thou (f.)	תִּפְקְדִי	תִּפָּקְדִי	תְּפַקְּדִי	תְּפֻקְּדִי	תַּפְקִידִי	תָּפְקְדִי	תִּתְפַּקְּדִי
I.	אֶפְקֹד	אֶפָּקֵד (or אִ)	אֲפַקֵּד	אֲפֻקַּד	אַפְקִיד	אָפְקַד	אֶתְפַּקֵּד
they (m.).	יִפְקְדוּ	יִפָּקְדוּ	יְפַקְּדוּ	יְפֻקְּדוּ	יַפְקִידוּ	יָפְקְד	יִתְפַּקְּדוּ
they (f.)	תִּפְקֹדְנָה	תִּפָּקַדְנָה (or קֵ)	תְּפַקֵּדְנָה	תְּפֻקַּדְנָה	תַּפְקֵדְנָה	תָּפְקַדְנָה	תִּתְפַּקֵּדְנָה
ye (m.).	תִּפְקְדוּ	תִּפָּקְדוּ	תְּפַקְּדוּ	תְּפֻקְּדוּ	תַּפְקִידוּ	תָּפְקְדוּ	תִּתְפַּקְּדוּ
ye (f.).	תִּפְקֹדְנָה	תִּפָּקַדְנָה (or קֵ)	תְּפַקֵּדְנָה	תְּפֻקַּדְנָה	תַּפְקֵדְנָה	תָּפְקַדְנָה	תִּתְפַּקֵּדְנָה
we.	נִפְקֹד	נִפָּקֵד	נְפַקֵּד	נְפֻקַּד	נַפְקִיד	נָפְקַד	נִתְפַּקֵּד

(ii.) FUTURE TENSE.

132. The FUTURE TENSE of the First Voice *Kal* has two forms—the one with ֹ or וֹ as יִפְקֹד or יִפְקוֹד *he will visit* (etc.) fr. פקד, the other with ַ as יִלְבַּשׁ *he will clothe* (etc.) fr. לבשׁ.

N.B. (*α.*) Verbs that have the (ֹ)-form may be called 'Verbs Fut. (ֹ),' and

(*β.*) Verbs that have the (ַ)-form may be called Verbs Fut. (ַ).'

[The (ַ)-form of Fut. *K.*]		[The (ֹ)-form of Fut. *K.*]	
יִלְבַּשׁ	*he will clothe*	יִפְקֹד*	*he will visit*
תִּלְבַּשׁ†	*she will* ...	תִּפְקֹד†	*she will* ...
תִּלְבַּשׁ†	*thou* (*m.*) *wilt* ...	תִּפְקֹד†	*thou* (*m.*) *wilt* ...
תִּלְבְּשִׁי	*thou* (*f.*) *wilt* ...	תִּפְקְדִי	*thou* (*f.*) *wilt* ...
אֶלְבַּשׁ	*I will* ...	אֶפְקֹד	*I will* ...
יִלְבְּשׁוּ	*they* (*m.*) *will* ...	יִפְקְדוּ	*they* (*m.*) *will* ...
תִּלְבַּשְׁנָה‡	*they* (*f.*) *will* ...	תִּפְקֹדְנָה‡	*they* (*f.*) *will* ...
תִּלְבְּשׁוּ	*ye* (*m.*) *will* ...	תִּפְקְדוּ	*ye* (*m.*) *will* ...
תִּלְבַּשְׁנָה‡	*ye* (*f.*) *will* ...	תִּפְקֹדְנָה‡	*ye* (*f.*) *will* ...
נִלְבַּשׁ	*we will* ...	נִפְקֹד	*we will* ...

[Obs. In Fut. Tenses, only the FIRST PERSONS (Sing. and Plu.) have forms COMMON TO BOTH GENDERS.]

133. Here, (*α.*) the only added terminations are

ִי for the 2 s. *f.*,
וּ for the 3 & 2 pl. *m.*,
נָה for the 3 & 2 pl. *f.*;

but, (*β.*) there are Four prefixed letters—אית׳ן, viz,
י for the 3 *m.*, s. & pl.,
א for the 1 s., and נ for the 1 pl.,
ת for all the other forms.

---

* Or יִפְקוֹד, and so תִּפְקוֹד etc., with וֹ instead of ֹ.

† See § 134 (*ε*, 1). ‡ See § 134 (*ε*, 2).

134. As may be seen by one glance at the Futures in Tab. XIV.,—

(α.) What has just been stated (§ 133) holds for *all* the Voices; but

(β.) the prefix-letters אית‍ן have the following Vowel-points in the several Voices—

(1.) in *Kal, Niph-ăl, Hithpă-êl* each one of the three יתן has ◌ִ, א has ◌ֶ,

N.B.—(2) in *Pĭ-êl*, and *Pŭ-ăl*, the יתן have ◌ְ, א has ◌ֲ,

(3) in *Hiph-îl* all the four אית‍ן have ◌ַ, and

(4) in *Hŏph-ăl*, all the four אית‍ן have ◌ָ (*ŏ*), [or ◌ֻ (*ŭ*) sometimes];

(γ.) in *Niph-ăl*, the נ (Characteristic of the Voice) is dropped, and instead of it Dagesh Forte is put in the First Root-letter, as in יִפָּקֵד [for יִנְפָּקֵד] Cp. Pt. I. § 53. So too in הִפָּקֵד Infin., & Imper. 2 s. *m.*, etc.

(δ.) in *Hiph-îl* *, there is ◌ֵ (instead of ◌ִי) in 3 & 2 pl. *f.* Also

N.B.—there is often ◌ֵ instead of ◌ִי in other Persons, as in יַדְבֵּר Ps. xlvii. 4 [instead of יַדְבִּיר], תַּגְדֵּל Obad. 12 [instead of תַּגְדִּיל], etc.;

(ε.) in all the Voices the forms are the same for—

(i.) the 3 s. *f.* & 2 s. *m.* (marked † in § 132),

(ii.) the 3 & 2 pl. *f.* (marked ‡ in § 132).

135. For practice, the Student may parse the following (with the help of Tab. XIV.):—

אֲדַבֵּר, דִּבַּרְתִּי, תְּדַבְּרִי, יְדַבְּרוּ, נְדַבְּרוּ, תְּדַבְּרוּ, תְּדַבֵּר,
דִּבַּרְתֶּם, נְדַבֵּר, תְּדַבֵּרְנָה, יְדֻבַּר, יִכָּתְבוּ, תִּכְתֹּב, אֶכְתֹּב,

---

* N.B. The ה of *Hiph.* is generally dropped in Future and Partic. forms, as in יַפְקִיד & מַפְקִיד (instead of יְהַפְקִיד & מְהַפְקִיד), etc. So also the ה of *Hithpă-êl.*—For instances of the ה of *Hiph.* STANDING see § 201. Rarely the ה of *Hoph.* appears, as in מְהֻקְצָעוֹת *Hoph.* Partic. pl. *f.* fr. קצע.

יִכָּתֵב, כָּתַבְתָּ, יִגְדַּל, תִּשְׁמַעְנָה, תִּדְבַּק, הִדְבַּקְתִּי, נַמְלִיךְ,
אֶמְלוֹךְ, אַמְלִיךְ, תִּמְלֹךְ, יִמְלוֹךְ, יַפְרִיד, נִפְרְדוּ, יִפָּרְדוּ,
יַשְׁלִיךְ, הִשְׁלַכְתִּי, תַּשְׁלֵךְ, הָשְׁלַכְתָּ, הָשְׁלְכוּ, תָּשְׁלְכִי, יַשְׁלִיכוּ,
נִשְׁמַרְנוּ, אֶתְמַשֵּׁל, יִמְשְׁלוּ, נִמְשַׁל, נִמְשַׁלְתִּי, תִּמְשׁוֹל:

III. ARRANGEMENT OF THE TABLE OF THE FULL VERB.

136. In Table XIV. the Seven Voices stand in seven columns beginning with (i.) KAL on the right, so that all the corresponding forms in the several Voices may be read from Right to Left in horizontal lines. The order in the columns is as follows:

(1) Infinitive, (2) Past Tense, (3) Participle, (4) Imperative, (5) Future.

137. The Infinitive forms are (1) 'Absolute,' (2) 'Construct,' (3) 'With the Prefixes בּ כּ ל מ,' (4) 'With Pronoun-Affixes.'

(1). (a.) The 'INF. ABS.' forms* of פקד have the following values in the Seven Voices:—(i.) KAL, [*to*]*visit;* (ii.) NIPH-ĂL, [*to*] *be visited;* (iii.) PĬ-ÊL, [*to*] *visit* (Intens.); (iv.) PŬ-ĂL, [*to*] *be visited* (Intens.); (v.) HIPH-ÎL, [*to*] *cause to visit;* (vi.) HOPH-ĂL, [*to*] *be caused to visit;* (vii.) HITHPĂ-ÊL, [*to*] *visit oneself.*

(b.) Besides the פָּעוֹל form of the Inf. Abs. *Kal,* there is also the פָּעֵל form, as גָּדֵל *to be great.*

(c.) The Inf. Abs. *Niph.* is sometimes of the form נִפְעֹל (with *Past* Tenses *Niph.*), as in נִשְׁאֹל נִשְׁאַל 1 S. xx. 6. Tab. XIV., Note *d.*

(d.) The Inf. Abs. *Hiph.* has sometimes ֵי—, as in הַשְׁמֵיד Am. ix. 8.

[Obs.—The INF. ABS. is often used for expressing *abstractly* the 'Action' of the Verb. Thus—

---

* For the Hebrew words, see Table XIV.

(α.) Hos. iv. 2, “[There is] אָלֹה *cursing*, וְכַחֵשׁ *and lying*, וְרָצֹחַ (Pt. I., § 60) *and murdering*, וְגָנֹב *and stealing*, וְנָאֹף *and adultery*.” So Job xv. 35, הָרֹה עָמָל *conceiving trouble*, וְיָלֹד אָוֶן *and bearing mischief*.” And where an Inf. may be required in English, as, Is. vii. 15, “מָאוֹס *to refuse* the evil, וּבָחוֹר *and to choose* the good.” Also,

(β.) before* a ‘kindred’ Tense, for Emphasis, as in מָלֹךְ תִּמְלוֹךְ, 1 S. xxiv. 21, *thou shalt surely reign* (lit., *to reign thou shalt reign*); הַקְדֵּשׁ הִקְדַּשְׁתִּי, Ju. xvii. 3, *I had wholly dedicated* (E.V.), etc.; and

(γ.) *Without* the ‘kindred’ Tense, for brevity,—a short Emphatic expression—where the *context conveys and supplies* the Tense-value; thus, בָּחֹר, 1 S. ii. 28 [in וּבָחֹר *and did I choose?* E.V.] after an Emphatic expression in ver. 27. So, Nu. xv. 35, “The man shall SURELY be put to death; רָגוֹם *stone* him with stones [shall] all the assembly.” And, without any preceding Emphatic form, as, Gen. xli. 43, “And he made him ride in the chariot of the viceroy [הַמִּשְׁנֶה, lit., *the second*] which he had; and they cried before him, Bow the knee (E.V.): וְנָתוֹן *and he fully set* him over all the land of Egypt.” And so, Deut. xiv. 21, “Ye shall not eat any carcase;—to the sojourner who is in thy gates shouldst thou give it, he would indeed eat it (*i.e.*, although, if thou shouldst give it to him, he would not mind eating it), or [which] מָכֹר *thou couldst sell even* to the foreigner (*i.e.*, which he would not mind *even buying* from thee:—but thou shalt not eat it—), for a holy people art thou, etc.”†

(δ.) Sometimes there are two Infinitives, הָלוֹךְ *to go*, and another, in certain phrases for *going on continually*,—either (i.) with a ‘*kindred’ Tense and Inf.*, as in Gen. xii. 9, “And he *journeyed* TO GO and *to journey* (*i.e.*, he went on continually journeying);” Gen. viii. 3, “And the waters *returned* TO GO and *to return* (*i.e.*, went on continually returning)”; also, Gen. xxvi. 13, “And he *went* TO GO and *to be great*; or, (ii.) without any kindred Tense, as in Gen. viii. 5, “And the waters *were* TO GO and *to decrease* (*i.e.*, went on continually decreasing).” The Student cannot parse the Tenses in these four examples, at present.]

---

* (i.) And sometimes *after* the Tense, as in וַיִּשְׁפֹּט שָׁפוֹט Gen. xix. 9, etc. Also,

(ii.) after a ‘kindred’ Imperative, as in שִׁמְעוּ שָׁמוֹעַ (Pt. I., § 60), Is. vi. 9,—and after a ‘kindred’ Participle, as in אֹמְרִים אָמוֹר, Jer. xxiii. 17.

N.B.—(1) The term ‘kindred’ is used here for ‘from the same Root’; (2) the Voice is sometimes *not* the same, as in סָקוֹל יִסָּקֵל, Ex. xxi. 28,—קַטֵּר יַקְטִירוּן, 1 S. ii. 16. (Pt. I., § 12.—The ן is *added*, § 145.)

† These are usually said to be instances of ‘The Inf. for a *Finite* part of the Verb’ (*i.e.*, for a part *limited* to Time, or Person, or both). The Student should not confuse this usage with what may, at first sight, *seem like it* in English; as in Jer. xxxii. 44, “They shall buy fields for money, *and write* (וְכָתוֹב) in the book, *and seal* (וְחָתוֹם), etc.;” where the English “write” and “seal” correspond with the “buy,” all of them being governed by the auxiliary “shall.” There is no such correspondence in the Hebrew.

(2). The 'CONSTRUCT' form of the INF. [*פְּקוֹד or פְּקֹד (of פקד) in *Kal*, etc.] is used when it is in close structural connection with what follows (cp. § 52); thus, [Gen. v. 1] "In the day of [בְּרֹא אֱלֹהִים] *God's creating* (lit., *creating-of God*)," so שְׁפֹט [*the*] *judging-of* [the judges], Ruth i. 1, etc.

(3). (a.) The INF. WITH THE PREFIXES בּ כּ ל מ has the 'Construct' form; thus, with the ל,

(i.) KAL, { לִפְקוֹד / לִפְקֹד } *to visit*, or *for visiting*, or *for* [*the*] *visiting of;*

(ii.) NIPH-ĂL לְהִפָּקֵד† *to be visited*, or *for being visited*, or *for* [*the*] *being visited of;*

(iii.) PĬ-ÊL, לְפַקֵּד (Intens.) *to visit*, or *for visiting*, or *for* [*the*] *visiting of;*

(iv.) PŬ-ĂL, לְפֻקַּד (Intens.) *to be visited*, or; *for being visited*, or, *for* [*the*] *being visited of;*

(v.) HIPH-ÎL, †לְהַפְקִיד *to cause to visit*, or, *for causing to v.*, or, *for* [*the*] *causing to visit of;* [לַעְשֵׂר† D. xxvi. 12];

(vi.) HOPH-ĂL, לְהָפְקַד *to be caused to visit*, or, *for being caused to visit*, or, *for* [*the*] *being caused to visit of;*

(vii.) HITHPĂ-ÊL, לְהִתְפַּקֵּד TO VISIT ONESELF, or, *for visiting oneself*, or, *for* [*the*]..., etc.‡

(b.) So with the בּ, and the כּ, we have for the *Kal*, בִּפְקוֹד (or בִּפְקֹד) *in visiting*, (ד—) כִּפְקוֹד *as*, or *like*, *visiting*, (or, *visiting of*, in each case).

(c.) But the מ has either ִ followed by Dagesh [as in

---

* ַ, as in שְׁכַב 2 K. xiv. 22, is rare. So לִשְׁכַּב [p. לִשְׁכָּב :].

† The ה is sometimes dropped and its vowel given to the Prefix בּ, or כּ, or ל; thus, בֵּעָטֵף (for בְּהֵעָטֵף, *Niph.*, cp. p. 6, Note ‡; the ֵ instead of ִ because the ע cannot have Dagesh), Lam. ii. 11; וְלַנְפִּל (for וּלְהַנְפִּל, *Hiph.*, Nu. v. 22), לַשְׁמִד (for לְהַשְׁמִיד, *Hiph.*, Is. xxiii. 11), לַשְׁמִעַ (for לְהַשְׁמִיעַ, *Hiph.*, Ps. xxvi. 7). For the ַ, see Pt. I., § 12; and for the עַ, see Pt. I., § 60.

‡ Other renderings of these are sometimes required,—as we shall see.

מִבְּטֹחַ, Ps. cxviii. 8, *than to trust* (lit., *from trusting*), מִדַּבֵּר, Ex. xxxiv. 33, *from speaking*], or ֵ for compensation (Cp. § 5).

(d.) (i.) For other Voices, see *Appendix* (*A*) to Tab. XIV.
(ii.) For the Inf. with endings ָה, ַת, see (4, iii.).

(4). (i.) In the forms of the 'Inf. with Pronoun Affixes,' mentioned in Tab. XIV., and more fully given in Tab. XV., the Pronouns involved are the Possessive* *my, thy, his,* etc.

(ii.) These Infinitive forms may have the prefixes בּ כּ ל מ; thus, בְּמָלְכוֹ *in* (or *on*) *his reigning*, בְּשָׁכְבְּךָ *in* (or *on*) *thy* (*m.*) *lying down*, בְּשָׁלְחִי *in* (or *on*) *my sending*, בְּעָבְרְכֶם *in* (or *on*) *your* (*m.*) *passing over*, בְּזָכְרֵנוּ *in* (or *on*) *our remembering*, בְּשָׁמְעֲךָ *in* (or *on*) *thy* (*m.*) *hearing*, etc.; כְּשָׁמְעָם *at their* (*m.*) *hearing*, לְמָלְכוֹ *to* (or *with reference to*) *his reigning*, וּמִשָּׁמְרוֹ *and from His keeping*, etc.

So in other Voices; thus, בְּהִשָּׁפְטוֹ (*Niph.*) *on his being judged*, בִּכָּשְׁלוֹ (for בְּהִכָּשְׁלוֹ, *Niph.*, comp. p. 6, Note ‡); כְּדַבְּרָהּ, כְּדַבֶּרְכֶם† (*Pi-êl*) *on her speaking, on your* (*m.*)*...*; בְּהַפְרִידוֹ (*Hiph.*) *on His...*, בְּהַקְרִיבְכֶם *on your* (*m.*)..., etc.

(iii.) The Infinitive has sometimes the accented termination ָה, like a Feminine Noun, as in לְקָרְבָה *to draw near*, לְחֶמְלָה (iv., below) *to have compassion*, לְאַהֲבָה *to love*, לְיִרְאָה *to fear*. This ָה is replaced by ַת in 'direct Construction,' as in מֵאַהֲבַת יְיָ אֶתְכֶם‡ *because the* Lord *loved you* (E.V.) D. vii. 8, [lit., *from loving of*, etc.]; and by ָת when the word has a Pron. Affix, as in בְּקָרְבָתָם *in* (or) *on their* (*m.*) *approaching*, Ex. xl. 32, Lev. xvi. 1. So בְּאַהֲבָתוֹ אֹתוֹ *through his loving him*, 1 S. xviii. 3; and so מִיִּרְאָתוֹ 2 S. iii. 11.

[(iv.) The ָ to the first Root-letter is ŏ in Tab. XV (i.). There is also ֳ, as in the Pause-form ׃בְּקָצְרֶךָ, and in

---

* The Affixes for *Objective* Pronouns, *me, thee, him,* etc., will be mentioned hereafter.

† The ֱ of (בֱּ) is a 'Slight'-vowel; see Note ***, p. 89.

‡ Here the ֲ is because of the ה, and the ַ under א is because of the ֲ.

וּבְקֻצְרְכֶם, Lev. xxiii. 22. There is also –ִ, as in בְּשִׁכְבָהּ* *on her lying down,* בְּפִתְחִי *on my opening,* בִּקְעָם *their* (*m.*) *cleaving;* and –ֲ, as in מַחְאֲךָ, רַקְעֲךָ, Ez. xxv. 6, וּבְשַׁחֲטָם, xxiii. 39.]

N.B.—The forms in (ii.), (iii.), (iv.), here, are those of Tab. XV. with Prefixes, —rather than those of (3), p. 79, with Pron. Affixes. The reason for this remark will be seen hereafter. Suffice it here to state, merely, that the –ְ under the first Root-letter after the לִ, as in 3 (a, i.), is generally Quiescent.

138 (A). (i.) The Past Tense *Kal,* in the first column of Tab. XIV., is of the פָּעַל form. There are two other forms of it, viz., the פָּעֵל and the פָּעֹל.

(ii.) The full Past Tense of the פָּעֵל form need not be given; all the Person-forms are THE SAME as those in the first column (*i.e.*, those of the פָּעַל form),—except only that the 2d Root-letter has –ֵ in 3 s. *m.*, and in the Pause-forms of 3 s. *f.* and 3 pl.; thus זָקֵן† *he was old,* and קָרֵבָה׃, גָּבֵרוּ׃,‡ the Pause-forms of קָרְבָה *she drew near,* גָּבְרוּ *they were mighty.*

(iii.) The פָּעֹל form of the Past Tense is printed in smaller type in the second column of the *Kal* Voice. As may be seen there, the –ֹ of the Second Root-letter is retained in the 2 s. *m.* & *f.*, and the 1 s. & pl. (in place of –ַ in the פָּעַל forms); but this –ֹ is shortened into –ָ (ŏ) in 2 pl. *m.* & *f.*, in accordance with Pt. I. § 55 (9, *b.*). The –ֹ appears also in the Pause-forms of 3 s. *f.* and 3 pl. See Tab. XIV., Note † *β*. The ordinary 3 s. *f.* and 3 pl. are the same as in the first column.

(iv.) The terms '*Verba Med. A,*' '*Med. E,*' '*Med. O,*' (used by some for Verbs of the three Classes in i., ii., iii.), are rather awkward; and 'Verbs *Middle A,*' '*Middle E,*' '*Middle O,*' (given by others), are not better. Taking ע as general representative of the 'Second Root-letter' (§ 117), we may say—

(1) 'Verbs עַ'— for the Verbs in (i.), of which the 2d Root-letter has –ַ here;

(2) 'Verbs עֵ'— for those in (ii.), of which the 2d Root-letter has –ֵ;

(3) 'Verbs עֹ'— for those in (iii.), of which the 2d Root-letter has –ֹ.

(v.) Rarely the 2d Root-letter has –ָ, as in שָׁפָט *he judged,* 1 Sam. vii. 17.

---

* As well as –ָ (ŏ) in בְּשָׁכְבוֹ. It may be observed that, in the above Examples, the Short vowel of the first Root-letter is *generally* a 'Slight'-vowel, wherever the –ְ following it can be Moving. But where this –ְ (being followed by another –ְ) *must* be Quiescent, the 'Slight'-vowel is made to become a real Short-vowel.

† The פָּעֵל form being the same for the *Kal* 3 s. *m.* Past, and the s. *m.* Participle,—the context alone decides which of these a word is. Some Verbs have the פָּעַל form as well as the פָּעֵל. [In a few instances the Inf. Abs. *K.* has this form, as גָּדֵל Gen. xxvi. 13, קָרֵב 2 S. xviii. 25].

‡ The 3 s. *m.* Past, of each of these Verbs, is of פָּעֵל form; *viz.*, קָרֵב *he drew near,* גָּבֵר *he was mighty.*

138 (B.) (i.) At the end of the 2 s. *m.* Past, there is sometimes an additional ה, as in חָשַׁבְתָּה 2 S. xiv. 13, נִכְסַפְתָּה Gen. xxxi. 30, אִמַּצְתָּה Ps. lxxx. 16, הֶעֱמַדְתָּה Ps. xxxi. 8 (for the הֶעֱ see § 178 (ii.)), etc.

(ii.) (*a.*) Rarely at the end of the 3 s. *m.*, as in שָׁמָרָה Am. i. 11 (about which, however, opinions differ); and

(*β.*) at the end of the 3 s. *f.* (the ה of which is then replaced by ת), as in נִפְלָאַתָה (from נִפְלָאָה) 2 S. i. 26, הֶחְבְּאָתָה (from הֶחְבִּיאָה, for the הֶ see § 178), Josh. vi. 17.

(*γ.*) The 3 s. *f.* has sometimes ת in place of the usual ה, as in אָזְלַת D. xxxii. 36 (for אָזְלָה).

(iii.) Also we find הִשְׁלַחְתֶּנָה, Am. iv. 3 (for הִשְׁלַחְתֶּן).

(iv.) (*a.*) Rarely the 3 pl. Past has א at the end; thus, הָלְכוּא Josh. x. 24 [with הֶ *who* prefixed there, § 98 and § 6 (*d.*, ii.)]; and

(*β.*) sometimes ן, as in יָדְעוּן, D. viii. 3, 16 (for יָדְעוּ).

(v.) (*a.*) In such a word as אָמֻר, 1 S. xiii. 19, the ◌ֻ is for *Shūrik* [Pt. I., § 14],—the full *Shūrik* cannot be given because there is no ו, the *Kthîv* being אמר, so that the ◌ֻ is the only means of marking the *u* of the *Krî* which is אָמְרוּ [Pt. I., § 76]. So in שֻׁפְּכָה, Ps. lxxiii. 2, the ◌ֻ marks the *Shūrik* of the *Krî*, which is שֻׁפְּכוּ,—the *Kthîv* being שפכה. So D. xxi. 7, שפכה *Kthîv*, שָׁפְכוּ *Krî*.

(*β.*) So in such a word as יָדַעְתִּ, Ps. cxl. 13, the ◌ִ [Pt. I., § 12] is the only means of marking the *î* of the *Krî* יָדַעְתִּי upon the *Kthîv* ידעת.

(*γ.*) י is 'superfluous' in דברתי 2 s. *f.* [Jer. iii. 5], etc. In Jer. xxxi. 21 (or 20) הלכתי is *Kthîv* for הָלַכְתְּ *Krî*, etc. In Ruth iv. 5 קניתי is *Kthîv* for קָנִיתָ *Krî* (2 s. *m.* Past *K.*, Tab. XXIII.).

139. (*α.*) Of the PARTICIPLES the Sing. *m.* forms only are given in Tab. XIV. The Sing. *f.* and the Plu. *m.* & *f.* are seen in the following list of the Participles signifying:—

'One' (or *'more'*) (i.) (1) *visiting*, (2) *visited;*
(ii.) *being visited;*
(iii.) *visiting* (Intens.);
(iv.) *visited* (Intens.);
(v.) *causing to visit;*
(vi.) *caused to visit;*
(vii.) *visiting himself*, or *herself*, or *themselves*.

(β). PARTICIPLES [TAB. XIV., APP. B.]

	Sing. *m.*	Sing. *f.*	Plu. *m.*	Plu. *f.*
(i.) *Kal.*	(1)*פּוֹקֵד	*פּוֹקְדָה (or *פּוֹקֶדֶת†)	*פּוֹקְדִים (i.c. פּוֹקְדֵי)	*פּוֹקְדוֹת
	(2) פָּקוּד	פְּקוּדָה (i.c. פְּקוּדַת)	פְּקוּדִים (i.c. פְּקוּדֵי)	פְּקוּדוֹת
(ii.) *Niph.*	נִפְקָד	נִפְקָדָה (or נִפְקֶדֶת)	נִפְקָדִים (i.c. נִפְקְדֵי)	נִפְקָדוֹת
(iii.) *Pi-êl*	מְפַקֵּד	מְפַקְּדָה (or מְפַקֶּדֶת)	מְפַקְּדִים (i.c. מְפַקְּדֵי)	מְפַקְּדוֹת
(iv.) *Pŭ-ăl.*	מְפֻקָּד‡	מְפֻקָּדָה (or מְפֻקֶּדֶת)	מְפֻקָּדִים (i.c. מְפֻקְּדֵי)	מְפֻקָּדוֹת
(v.) *Hĭph.*	מַפְקִיד	מַפְקִידָה (or מַפְקֶדֶת)	מַפְקִידִים (i.c. מַפְקִידֵי)	מַפְקִידוֹת
(vi.) *Hŏph.*	מָפְקָד§	מָפְקָדָה (or מָפְקֶדֶת	מָפְקָדִים (i.c. מָפְקְדֵי)	מָפְקָדוֹת
(vii.) *Hithpă.*	מִתְפַּקֵּד	מִתְפַּקְּדָה (or מִתְפַּקֶּדֶת)	מִתְפַּקְּדִים (i.c. מִתְפַּקְּדֵי)	מִתְפַּקְּדוֹת

[N.B. In the above, —(1) the —ֵ of any Sing. *m.* form is seen to be dropped (and replaced by —ְ) in one form of the Sing. *f.*, and in the Plural forms; (2) forms ending in —ָד, or —ִיד, are UNCHANGED ‘I. C.,’ § 53; (3) those ending in —ָד have —ַד ‘i. c.’; (4) those ending in —ָה have —ַת (and those in —ְדָה have —ֶדֶת) ‘i. c.’;—without further change.]

(γ.) There are two Participles in *Kal*, viz., (1) פּוֹקֵד which is of the form פּוֹעֵל, and (2) פָּקוּד which is of the form פָּעוּל.‖ The First expresses *Action in progress*, and refers to an *Agent* (פּוֹעֵל), and is therefore sometimes called the ACTIVE Participle *Kal.* The Second expresses Action *wrought* (פָּעוּל) and refers to an *Object acted on*, and is therefore sometimes called the PASSIVE¶ Participle *Kal.*

Obs.—(i.) For the וּ of (2) there is often —ֻ [Pt. I., § 14], as in דָּבֻר *m.*, שְׁלֻחָה *f.*, נְצֻרַת *f.* (i.c.), שְׂרֻפִים pl. *m.*, etc.

(ii.) The Construct form of פָּעוּל is פְּעוּל or פְּעֻל, as in שְׁתֻם Nu. xxiv. 3.

(iii.) Participles of the Passive Voices (II., IV., VI.) generally retain the —ָ of the 2^d Root-letter (except when ‘i.c.,’ and in the —ֶ —ֶ form), as in (β.).

(iv.) The *Hiph.* Partic. sometimes drops the —ִי See Sect. XIII.

---

* Or with —ֹ for וֹ. This need not be noticed hereafter.

† In Pause, sometimes the same (thus, נֹפֶלֶת, אֹמֶנֶת׃); and sometimes —ֶ—ֶת׃ as in יוֹשֶׁבֶת׃, עוֹמֶדֶת׃.

‡ Also, some few times *without* the מ; thus, אֻכָּל, Ex. iii. 2, לֻקָּח; 2 K. ii. 10.

§ Also מֻ instead of מָ (δ).

‖ These are often called (1) *Po-êl*, and (2) *Pa-ûl*, from (1) פּוֹעֵל, (2) פָּעוּל.

¶ The term ‘PERFECT Participle’ is perhaps not unsuitable to it as expressing FINISHED Action. The *Niph·ăl* Particip. is, rather, a PRESENT Passive Participle.

(*δ.*) (i.) The Participle יָכֹל *able* (Sing. *m.*) given in Tab. XIV., is the Participle *Kal* of פָּעֹל form, [יְכֹלָה Sing. *f.*, יְכֹלִים Plu. *m.*, יְכֹלוֹת Plu. *f.*], whence

(ii.) ('i. c.') פְּעֹל s. *m.*, [פְּעֹלַת s. *f.*, פְּעֹלֵי pl. *m.*, פְּעֹלֹת pl. *f.*].

(iii.) There is also the Participle *Kal* of פָּעֵל form, as כָּבֵד *heavy* (Sing. *m.*), [פְּעֵלָה Sing. *f.*, פְּעֵלִים Pl. *m.*, פְּעֵלוֹת Pl. *f.*], whence

(iv.) ('i.c.') ‡פְּעַל s. *m.*, [*פְּעֶלֶת s. *f.*, *פְּעֵלֵי pl. *m.*, פְּעֵלֹת pl. *f.*].

(*ε.*) The Singular Participle sometimes receives an 'added' י, as in אֹסְרִי *binding* (Sing. *m.*) [from אֹסֵר], Gen. xlix. 11; so in הַמַּשְׁפִּילִי [from מַשְׁפִּיל] Ps. cxiii. 6; אֹהַבְתִּי [from אֹהֶבֶת] Hos. x. 11, and מְלֵאֲתִי [from מְלֵאַת, Constr. form of מְלֵאָה (*δ.* iii.)] Is. i. 21; גְּנֻבְתִי [from גְּנֻבַת (for גְּנוּבַת Pt. I. § 14) Constr. form of גְּנוּבָה] Gen. xxxi. 39.

[140. (*α.*) The Present Tense, — *I am visiting, Thou art visiting, He is visiting*, etc., — is expressed by the Pronouns *I, Thou, He*, etc., with the Participle; thus,

Singular.

פּוֹקְדָה	הִיא She [is]	visiting	†פוֹקֵד	הוּא He [is]	visiting
or	אַתְּ Thou *f.* [art]			אַתָּה Thou *m.* [art]	
פּוֹקֶדֶת	אָנֹכִי or אֲנִי I *f.* [am]			אָנֹכִי or אֲנִי I *m.* [am]	

Plural.

פֹּקְדוֹת	הֵנָּה They	*f.* [are]	visiting	פּוֹקְדִים	הֵם or הֵמָּה They	*m.* [are]	visiting
	אַתֵּנָה Ye				אַתֶּם Ye		
	אֲנַחְנוּ We				אֲנַחְנוּ We		

[N.B.—Third-Person Pronouns are often not expressed. Cp. (*δ.*) below.]

(*β.*) Similarly for other Participles.

(*γ.*) The Hebrew expressions in (*a*) are, of course, the same whatever be the form of the so-called 'Substantive Verb' or 'logical Copula' to be supplied—such as, *was, may be, might be*, etc. Hence the above may not be called the PRESENT TENSE in Hebrew. It is a means of expressing *Present Action*, and may stand for the [strictly] *Present Tense in English*; — but it may stand for much more also, and therefore MUST NOT BE LIMITED to 'Present Tense.'

(*δ.*) The Participles are often used—

(i.) With Nouns Substantive: — as in צִדְקָתוֹ עֹמֶדֶת לָעַד *His Righteousness* [*is*] *remaining for-ever*, הַשָּׁמַיִם מְסַפְּרִים *the heavens* [*are*] *telling*, הַמֶּלֶךְ עֹמֵד *the king was standing*, etc.:

(ii.) with Prefix ה, cp. § 98, as in הוּא הַסֹּבֵב, Gen. ii. 11, lit., *it* [*is*] *the* [*one*] *compassing*, i.e. (as in E.V.) *that* [*is*] *it which compasseth*, הֵם הָעֹמְדִים, Nu. vii. 2, lit., *they* [*were*] *the* [*ones*] *standing*, i.e., *they* [*were*] *those who* [*were*] *standing;* so הָעֹמֵד D. i. 38, xvii. 12; הַמְרַגְּלִים, Josh. vi. 22, 23; etc.;

---

* Also [§ 56 (i.)] יְרֵאַת s. *f.* & יְרֵאֵי pl. *m.*, (fr. יָרֵא); so קֹצְרֵי fr. קֹצֵר.

† The פ is often without its Dagesh Lene, in accordance with Pt. I., § 48.

‡ And פְּעֵל, —thus פְּעֵא when the 3d Rt-letter is א, as יְרֵא fr. יָרֵא.

(iii.) as Nouns;*—thus, שֹׁמֵר *one keeping, watching,* for *a keeper, a watchman,* עֹזֵר *one helping,* for *a helper,* etc.;

(iv.) 'i. c.'; thus, שֹׁמֵר [*the*] *keeper of,* שֹׁמְרֵי [*the*] *keepers of,* etc.;

(v.) as Adjectives, § 79, etc.

(ε.) Often a Hebrew Participle is used as a Noun where the corresponding Noun does not exist in English, as עֹמֵד *one standing*, where we cannot say, "a stander," הַכֹּרֵת *the* [*one*] *cutting,* where we cannot say, "the cutter."† So Ps. l. 5, כֹּרְתֵי בְרִיתִי (lit., *cutters-of My Covenant*) *those that made a Covenant with* ME.

(ζ.) Participles may receive Pron. Affixes as Nouns; thus, אֹיְבִי *my enemy*, etc., from אֹיֵב (Partic. *Kal* of איב), etc.].

141. (α.) Two forms of the IMPERATIVE and FUTURE, *Kal*, are given in Tab. XIV. (I.), one with ◌ֹ‡ to the 2^{d} Root-letter in פְּקֹד (or פְּקוֹד) *visit thou* (*m.*), יִפְקֹד (or יִפְקוֹד) *he will visit;* (ii.) one with ◌ַ§ to the 2^{d} Root-letter in לְבַשׁ *put thou* (*m.*) *on* (as clothing), יִלְבַּשׁ *he will put on*, etc. Some Verbs have the one, and some the other. Some few have both forms, as we shall see.

[Note.—Sometimes the 2^{d} Root-letter has (1) ◌ָ [§ 167], as in סְעָד (Imper.) Ju. xix. 5, יִצְלָח (Fut.) Ez. xvii. 15; (2) וּ, as in יִשְׁפּוּטוּ (Fut.) Ex. xviii. 26].

---

* An interesting example of the double use of a Participle, שֹׁמְרִים, (1) as a Noun "*watchers*," and (2) as a Present-Tense-Participle "*are watching*," or "*do watch*," occurs in Ps. cxxx. 6, which may be rendered "My soul [looks with watching] to The LORD [מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר] *more than* WATCHERS *for the morning* DO-WATCH *for the morning*. So in the former Grammar, Vol. II. p. 72.

† The word '*feller*' is, howevcr, admissible in Is. xiv. 8 (E.V.).

‡ Verbs of this class are called, by some, 'Verbs Fut.-(*O*).' Better, 'Fut. (◌ֹ)'.

§ Verbs of this class are called, by some, 'Verbs Fut.-(*A*).' Better, 'Fut. (◌ַ)'.

(*β.*) In the IMPERATIVE there are only Second-Person forms, viz. for *thou* (*m.* & *f.*) and *ye* (*m.* & *f.*). The 2 s. *f.* and 2 pl. *m.* & *f.* have the added terminations ◌ִי, ◌וּ, ◌ְנָה [cp. § 133 (*α.*)] attached to the fundamental פְּקֹד or לְבַשׁ for the *Kal.* So for other Voices. But, in the *Kal*,

[Obs.:—the Vowel of the 2d Root-letter is dropped and replaced by ◌ְ on the addition of the ◌ִי (2 s. *f.*) and of the וּ (2 pl. m.); the ◌ְ of the 1st Root-letter must then be changed into a 'Slight-Vowel' (Pt. I., § 56). This 'Slight-Vowel' is generally ◌ִ, as in פִּקְדִי, פִּקְדוּ, לִבְשִׁי, לִבְשׁוּ, (Cp. § 57, Obs.); but sometimes another short-vowel is adopted, as in אֶחֱזִי (or אֱחֱזִי) and in (*δ.*) below.]

(*γ.*) The Imper 2 s. m. often has an additional ה; thus, (1) שָׁמְרָה (fr. שְׁמֹר) *keep thou* (*m.*), קָרְבָה (fr. קְרַב) *approach thou* (*m.*), (2) מִכְרָה (fr. מְכֹר) *sell thou* (*m.*), שִׁמְעָה (fr. שְׁמַע *hear thou* (*m.*),* etc. Sometimes, also, in other Voices; thus, (3) *Niph.* הִשָּׁבְעָה *swear thou* (*m.*); (4) *Pi-êl* סַפְּרָה *relate thou* (*m.*); (5) *Hiph.* הַקְשִׁיבָה *hearken thou* (*m.*), etc.

(*δ.*) Sometimes the Imper. *Kal* has ◌ָ (ŏ) to the 1st Root-letter in the 2 s. *f.*, and 2 pl. *m.*; thus, מָלְכִי, Ju. ix. 10. [This is also *Krî*, in v. 12, for מלוכי *Kthîv.* So, in v. 8, מָלְכָה (2 s. *m.*) is *Krî*, for מלוכה *Kthîv.*]† So חָרְבוּ, Jer. ii. 12, and מָשְׁכוּ, Ez. xxxii. 20, as well as מִשְׁכוּ, Ex. xii. 21.—Cp. (*γ.* 1), and see more hereafter.

(*ε.*) שְׁמַעַן, Gen. iv. 23, is an instance of the ◌ָה of 2 pl. *f.* Imper. being dropped. The word stands for שְׁמַעְנָה. The ◌ַ of the עַ is given to aid the enunciation of the ען.

(*ζ.*) Sometimes, we find the 3rd Root-letter with Dag. Lene, as in אִסְפִּי, Jer. x. 17, חֶשְׂפִּי, Is. xlvii. 2; the vowel beneath the 1st Root-letter is then a Real Short-vowel, having the ◌ְ after it *Quiescent.* [Each of these is 2 s. *f.* Imper. *Kal.*]

(*η*). (i.) In זֹעֲמָה, Nu. xxiii. 7, Imper. *Kal* 2 s. *m.* [with ה, see (*γ*)], the 1st Root-letter has the Long Vowel ◌ֹ.

(ii.) In נִצְּרָה (*i.e.* נְצֹר, Imper. *Kal*, 2 s. *m.*, with ה) Ps. cxli. 3, the Dagesh in צּ is *Euphonic.*—Pt. I., App. C.

(*θ.*) For וּסְעָדָה, רְפָאָה,—and חֲגֹרָה, פְּשֹׁטָה, רְגָזָה,—see Index.

---

* And with ◌ֶ, as in אֶסְפָּה, עֶרְכָה.

† Cp. קְסוֹמִי, with ו 'superfluous,' 1 S. xxviii. 8,—for קָסֳמִי [Pt. I, App. D.].

142. The FUTURE is connected with the IMPERATIVE. Thus,

(α.) In *Kal*, (i.) the forms תִּפְקְדִי *thou* (*f.*) *wilt visit*, תִּפְקְדוּ *ye* (*m.*) *will visit*, תִּפְקֹדְנָה *ye* (*f.*) (or *they* (*f.*)) *will visit*, consist of תִּ and פְ|קְדִי, פְ|קְדוּ, פְ|קֹדְנָה.

[Obs.—In the Imperative forms פִּקְדִי, פִּקְדוּ, the ◌ְ of the פּ is of course replaced by a 'Slight'-vowel, in order that there may not be two Moving Shvas together; but in the Future the ◌ְ stands after the formative תִּ, after which the ◌ְ may be (and is) Quiescent.]

(ii.) So in the case of יִפְקְדוּ (Fut.) and פִּקְדוּ (Imp.).

(iii). The remaining Fut. Tense forms, viz., יִפְקֹד 3 s. *m.*, תִּפְקֹד 3 s. *f.* (& 2 s. *m.*), אֶפְקֹד 1 s., and נִפְקֹד 1 pl., all correspond with the fundamental פְּקֹד.

(iv.) Similarly in the case of the Verbs 'Fut. (◌ַ)' [p. 85].

(v.) The Imper. has generally ◌ֹ in Verbs 'Fut. (◌ֹ)', & (◌ַ) in Verbs 'Fut. (◌ַ)'.

(β.) In *Niph.* the Future forms תִּפָּקְדִי *thou* (*f.*) *wilt be visited*, תִּפָּקְדוּ *ye* (*m.*).. and יִפָּקְדוּ *they*, (*m.*).., תִּפָּקֵדְנָה *ye* (*f.*) or *they* (*f.*).., correspond respectively with the Imper. forms הִפָּקְדִי 2 s. *f.*, הִפָּקְדוּ 2 pl. *m.*, הִפָּקֵדְנָה 2 pl. *f.*; and the other Persons of the Future Tense, viz., יִפָּקֵד 3 s. *m.*, תִּפָּקֵד 3 s. *f.* (& 2 s. *m.*), אֶפָּקֵד 1 s., and נִפָּקֵד 1 pl., with the fundamental הִפָּקֵד:—the ה being extruded between the prefix letters א י ת ן and the first Root-letter.

(γ.) Similarly in the case of the other Voices; thus, the Fut. 2 s. *f.*, תְּפַקְּדִי *Pĭ-ēl*, תַּפְקִידִי *Hiph.*, תִּתְפַּקְּדִי *Hithp.*, correspond with the Imper. 2 s. *f.* פַּקְּדִי *Pĭ-ēl*, הַפְקִידִי *Hiph.*, הִתְפַּקְּדִי *Hithp.*

(δ.) In *Pu-ăl* and *Hoph-ăl*, which have no Imper.,* there is the corresponding analogy with imaginary Imperative forms.

143. The ה of the נָה, in pl. *f.* Fut., is sometimes

---

* We find, however, once [Ez. xxxii. 19] הָשְׁכְּבָה, Imper. *Hoph.*, 2 s. *m.*, *be thou laid* (lit., *caused to lie*); and [Jer. xlix. 8] הָפְנוּ, Imper. *Hoph.* 2 pl. *m.* *be ye made to turn*,—from פנה, see hereafter.

dropped, and the ◌ָ given to ן, as in לֹא תִזָּכַרְןָ Ez. iii. 20, xxxiii. 13, *they (f.) shall not be remembered.* So תִּלְבַּשְׁןָ (as given by many) 2 S. xiii. 18, for תִּלְבַּשְׁנָה which is found in several editions; etc.

144. A ◌ָה is often found at the end of the 1 s. and 1 pl. of the Future; thus,—

(*α*.) First Person Sing.:—אֶשְׁמְרָה (fr. אֶשְׁמֹר) Ps. xxxix. 2, אֶשְׁכְּבָה (fr. אֶשְׁכַּב) Ps. lvii. 5, אִכָּבְדָה (fr. אֶכָּבֵד) Ex. xiv. 4, etc., אַזְכִּירָה (fr. אַזְכִּיר) Ps. xlv. 18, אֶתְפַּלְלָה (fr. אֶתְפַּלֵּל) Dan. ix. 4; and

(*β*.) First Person Plu.:—נִשְׂרְפָה (fr. נִשְׂרֹף) Gen. xi. 3, etc., נִתְחַכְּמָה (fr. נִתְחַכֵּם) Ex. i. 10, etc.

(γ.) Rarely at the end of the 3 s. *m.* as *יָחִישָׁה Is. v. 19 [יָחִישׁ Tab. XX.], and 3 s. *f.*† as תַּעְגְּבָה Ez. xxiii. 16 (*Krî*), & 20; also, perhaps, 2 s. *m.* תָּעֻפָה [תָּעוּף Tab. XX.] Job xi. 17;

(δ.) And with ◌ֶ before it, as in יְדַשְּׁנֶה Ps. xx. 4.

(ε.) In (*α*.), (*β*.), etc., above, the vowel of the 2nd Root-letter is seen to be dropped when the additional ה appears. [Cp. for the Imper. § 141 (γ.)]. But

(ζ.) it will be found hereafter [§ 166 (ii.)] that, in PAUSE, the vowel which was so dropped is either (1) restored if it be Long, or (2) replaced (if it be Short) by the corresponding Long Vowel.

(η.) Sometimes the Moving Shva of the 2nd Root-letter [in cases of (ε.)] has the form ◌ֳ; as in (1) אֶשְׁקֳוטָה [אֶשְׁקֹט] Is. xviii. 4, where the ו is noted as ‹superfluous’; (2) אֶפְשֳׂעָה [אֶפְשַׂע] Is. xxvii. 4; and

(θ.) sometimes the form ◌ֲ; as in (3) אֶשְׁקֲלָה [אֶשְׁקֹל] Jer. xxxii. 9, etc. See Pt. I., App. D.

145. An additional ן is often found after those Future forms which end in וּ, viz., the 3 & 2 pl. *m.*; thus, יִלְמְדוּן D. iv. 10, תִּשְׁמְרוּן D. vi. 17. So יַקְטִרוּן 1 S. ii. 15, 16,

---

* For יקרחה *Kthîv* Lev. xxi. 5, יִקְרְחוּ is *Krî* (whence the ◌ְ of יִקְרְחָה, cp. p. 85, v.).

† Some give as 3 s. *f.*, with נָה added, תִּשְׁלַחֲנָה Ju. v. 26; (also 2 s. *m.*, Obad. 13).

תַּשְׁחִתוּן D. iv. 16, etc. (the ִ standing for the ִי of the *Hiph-îl*,—Part I, § 12). And so יִשְׁכְּבֻן 1 S. ii. 22, יַרְשִׁיעֻן Ex. xxii. 8, (the ֻ standing for וּ,—Pt. I, § 14).

146. Also ן is found some few times after the 2 s. *f.* Future. Thus the 2 s. *f.* Fut. *Kal.* תִּפְקְדִי would, with this ן, be תִּפְקְדִין. So we find תִּדְבָּקִין* Ruth ii. 8 (& 21) [for תִּדְבָּקִי]. So the 2 s. *f.* Fut. *Hithpă-êl* תִּשְׁתַּכָּרִין 1 S. i. 14 [for תִּשְׁתַּכָּרִי, the Pause-form of תִּשְׁתַּכְּרִי—comp. Note (*h, a*) on Tab. XIV and ⁂ below there].

147. The ן of §§ 145 & 146, as also of § 138 (B) (iv, *β*), is called by some 'ן PARAGOGIC'. So the ה of § 144, and that of § 138 (B), is called by some 'ה PARAGOGIC'; and so the א of § 138 (B) (iv, *a*), and the י of § 139 (*ϵ*). Some however consider that י to be a mark of CONNECTION—the 'י *Compaginis*,' as they call it, Comp. p. 232 (lines 6—10).

NOTE I.

(i.) As in the last example cited in § 146, *viz.* תִּשְׁתַּכָּרִין for תִּשְׁתַּכָּרִי Pause-form of תִּשְׁתַּכְּרִי [instead of תִּתְשַׁכְּרִי] fr. שׁכר, the 1st Rt-letter and the ת of the הִתְ of *Hithpă-ĕl* change places when the 1st Rt-letter is either †שׁ, or שׂ, or ס; thus we have

---

* For the ָ the Student may refer to § 141 'Note'; but he will understand the matter better hereafter [§ 167 (ii) & § 166 (*e*)].

† With one exception *viz.* הִתְשׁוֹטַטְנָה Jer. xlix. 3. For this word see § 246 (p. 162). It belongs to a Class of Verbs to be dealt with hereafter.

הִשְׁתַּפֵּךְ Infin. *Hithpă-ēl* fr. שׁפך,

מִשְׁתַּכֵּר Partic. s. *m.* *Hithpă-ēl* fr. שׁכר,

יִסְתַּבֵּל Fut. 3 s. *m.* *Hithpă-ēl* fr. סבל.

(ii.) When the 1st Rt-letter is צ,—not only does the צ change places with the ת of the הת׳, but moreover this ת is replaced by ט; thus, from ציד we have הִצְטַיַּדְנוּ Past *Hithpă-ēl* 1 pl. [instead of הִתְצַיַּדְנוּ], and so fr. צדק we have נִצְטַדָּק Fut. *Hithpă-ēl* 1 pl. Pause-form [instead of נִתְצַדָּק].

(iii.) When the 1st Rt-letter is ד, or ט, or ת,—the ת of the הִתְ׳ is dropped, and Dagesh F. is put into the 1st Rt-letter to represent it.

This matter is briefly mentioned and illustrated in 'Notes on Tab. XIV' (*⁎*) [p. xv of the Tables]. The whole matter will be dealt with a little more fully hereafter, as soon as we shall have gone through all the Great Classes of Verb-forms [see 'Note' on pages 315—318].

Note (II).

In Tab. XV (Infinitives with Pron-Affs.) it may be seen that, except in the *Hiph.* forms,

(*a*) When the 3ᵈ Rt-letter- has a Vowel, the 2ᵈ Rt-Letter has *Shva;*

(*β*) When the 3ᵈ Rt-letter has Shva, the 2ᵈ Rt-letter has

(a) sometimes ◌ָ [necessarily Quiescent, Pt. I, § 55 (13, a)],

(b) sometimes a *'Slight'-vowel.*

Obs. The Slight-Vowel in (b) generally agrees with the Vowel which the 2ᵈ Rt-letter has dropped; thus we have

(1) the ◌ָ *ŏ* of the *Kal* forms פָּקְדְךָ, פָּקְדְכֶם, פָּקְדְכֶן, Tab. XV Notes (*) & (‡),—where the Vowel which the 2ᵈ Rt-letter has dropped is the ◌ֹ of פְּקֹד;

(2) the ◌ֶ of the *Niph-ăl* forms הִפָּקֶדְךָ etc., from הִפָּקֵד, and of the *Pĭ-êl* forms פַּקֶּדְךָ etc., from פַּקֵּד, and of the *Hithpă-êl* forms הִתְפַּקֶּדְךָ etc., from הִתְפַּקֵּד,—where the Vowel which the 2ᵈ Rt-letter has dropped is ◌ֵ;

(3) the ◌ַ of the Pŭ-al forms פֻּקַּדְךָ etc., from פֻּקַּד, and of the *Hoph-ăl* forms הָפְקַדְךָ etc.,—where the Vowel which the 2ᵈ Rt-letter has dropped is ◌ַ.

(*γ*) Instead of the ◌ֶ of פַּקֶּדְכֶם (Comp. *β*, b, 2), there is sometimes ◌ִ as in וּבְפָרִשְׂכֶם Is. i. 15 from פָּרֵשׂ (Infin. *Pĭ*, like פַּקֵּד, but with Compensation for the Dagesh which the ר cannot receive).

(*δ*) In place of the 'Slight'-Vowel, a Long real Vowel is sometimes given to the 2ᵈ Rt-letter before a Guttural 3ᵈ Rt-letter, as in בְּשַׁלֵּחֲךָ D. xv. 18 from שַׁלֵּחַ. [For the 'Furtive' ◌ַ, see Pt. I (§ 60)].

EXERCISE XIX.

(To be translated into English.)

⁂ For the plan of the Exercise, see § 11 (*α—ε*).

יִשְׂרָאֵל[1] אָהַב[2] אֶת יוֹסֵף[3] : שִׁמְעוּ[4] נָא[5] הַחֲלוֹם[6] הַזֶּה :
*הֲמָלֹךְ[7] תִּמְלֹךְ[7] עָלֵינוּ : הִנֵּה[8] חָלַמְתִּי[9] חֲלוֹם[6] עוֹד[10] : מָכְרוּ[11]
אֹתוֹ : לְעֶבֶד[12] נִמְכַּר[11] יוֹסֵף[3] : הִפְקִיד[13] אֹתוֹ בְּבֵיתוֹ[14] :

הָנְחַלְתִּי[15] לִי[16] יַרְחֵי[17] שָׁוְא[18] : וַאֲנִי[19] אָמַרְתִּי[20] †בְּחָפְזִי[21]
נִגְרַזְתִּי[22] מִנֶּגֶד[23] עֵינֶיךָ[24] אָכֵן[25] שָׁמַעְתָּ[4] קוֹל[26] תַּחֲנוּנַי[27]
†בְּשַׁוְּעִי[28] אֵלֶיךָ : מִבֶּטֶן[29] שְׁאוֹל[30] שִׁוַּעְתִּי[28] : יְיָ[31] יִשְׁמַע[4]
†בְּקָרְאִי[32] אֵלָיו : זָרַח[33] בַּחֹשֶׁךְ[34] אוֹר[35] :

וְלֹא יָכֹל[36] יוֹסֵף[3] לְהִתְאַפֵּק[37] : וְלֹא יָכְלוּ[36] אֶחָיו[38] לַעֲנוֹת[39]
אֹתוֹ : לֹא אַתֶּם שְׁלַחְתֶּם[40] אֹתִי הֵנָּה[41] : דִּבְּרוּ[42] אֶחָיו[38]
אִתּוֹ :

לֹא יַרְעִיב[43] יְיָ[31] נֶפֶשׁ[44] צַדִּיק[45] : מֵאֲשֶׁר[46] יָקַרְתָּ[47] בְּעֵינַי[24]
נִכְבַּדְתָּ[48] : נִשְׁבְּרָה[49] קִרְיַת[50] תֹּהוּ[51] : כִּי[52] נִבְקְעוּ[53] בַמִּדְבָּר[54]
מַיִם[55] : וְקוֹל[26] הַתּוֹר[56] נִשְׁמַע[4] בְּאַרְצֵנוּ[57] :

---

[1] Israel. [2] אהב to love. [3] Joseph. [4] שׁמע to hear. [5] now, *or* I pray. [6] חֲלוֹם a dream. [7] מלך to reign. [8] behold. [9] חלם to dream. [10] again. [11] מכר to sell. [12] עֶבֶד a slave. [13] פקד to visit (*Hiph.* to-make-visitor, to-appoint-as-officer). [14] בַּיִת a house, Tab. XIII. (3). [15] נחל to possess (*Hoph.* to be made-to-possess, to have-as-one's lot). [16] for myself. [17] months of. [18] vanity. [19] and I. [20] אמר to say. [21] חפז to be-in-haste. [22] גרז to cut off. [23] from before. [24] עַיִן an eye, Tab. XIII. (3, *β*). [25] but. [26] voice, voice of. [27] my supplications. [28] שׁוע *Pi.* to cry. [29] בֶּטֶן (§ 56, vii.) a womb, *figurly*. a hidden depth. [30] *Sh'ol,* pit, grave, hell. [31] Exerc. IX. (2). [32] קרא to call. [33] זרח to rise (as the sun). [34] חֹשֶׁךְ darkness. [35] light. [36] יכל to be able (§ 138 A, iii.). [37] אפק *Hithp.* to restrain oneself. [38] Tab. XIII. (2). [39] to answer. [40] שׁלח to send. [41] hither. [42] דבר *Pi.* to speak. [43] רעב to hunger. [44] soul, soul of. [45] a righteous-one. [46] since. [47] יקר to be precious. [48] כבד *Niph.* to be honoured. [49] שׁבר to break. [50] קִרְיָה a city. [51] emptiness. [52] for. [53] בקע to cleave (*Niph.* to be let break forth). [54] in the wilderness. [55] water. [56] the turtle-dove. [57] אֶרֶץ a land, Tab. X. (1).——* See § 137 (1, Obs. *β*.). † See § 137 (4, i., ii.).

[N.B.—Henceforth the following, and words marked in the Notes with *, need not be given in Notes to the Exercises:—

VOCABULARY I.

1. אֱלֹהִים God, a Noun of Plu. form Tab. V. (ii.).
2. אִם *if*. Also *Interrog.*, and = *or?* after ה (§ 7).
3. בַּיִת (*m.*), Tab. XIII. 3.
4. בַּת (*f.*), Tab. XIII. 5.
5. גּוֹי (*m.*) *a nation*, pl. גּוֹיִם *nations, Gentiles, heathen.*
6. גַּם *also, even.*
7. דָּבָר (*m.*) *a word, thing*, Tab. IX.
8. הוּא Tab. I. (1), & § 32 (II.), § 94.
9. יְיָ Exerc. XI. (1).
10. כִּי *for, because, that.*
11. מַיִם (*m.*) *water*, a Noun of Dual form.
12. נְאֻם *saith*[E.V.], lit., [is] *said of.*
13. נְהִי *wailing.*
14. עַם (*m.*) *a people* (Ex. XV., No. 34), w. aff. עַמּוֹ, etc., pl. עַמִּים.
15. פקד *to visit.*
16. קֹדֶשׁ (*m.*) *holiness*, Tab. XI. 1 & ‡.
17. קוֹל (*m.*) *a voice* (§ 43), i c. the same.
18. שֵׁם (*m.*) *a name*, Tab. XIII. (Note §, *a.*), and § 43.
19. שָׁם *there*, שָׁמָּה *thither.*]

EXERCISE XX.

(*To be translated into English.*)

*** The Vocabulary on pp. 383—388 may be referred to, if necessary.

עַל[1] נַהֲרוֹת[2] בָּבֶל[3] שָׁם יָשַׁבְנוּ[4] גַּם בָּכִינוּ[5] בְּזָכְרֵנוּ[6] אֶת
צִיּוֹן[7] : כִּי שֶׁבֶר[8] גָּדוֹל[9] נִשְׁבְּרָה[10] בְּתוּלַת[11] בַּת עַמִּי : קוֹל
נְהִי נִשְׁמַע[30] מִצִּיּוֹן : אוֹי[12] לָנוּ כִּי שֻׁדָּדְנוּ[13] : כִּי †בָגוֹד[14] בָּגְדוּ[14]
בִּי[15] בֵּית יִשְׂרָאֵל[16] : הַעַל[1] אֵלֶּה לֹא אֶפְקֹד נְאֻם יְיָ אִם
בְּגוֹי אֲשֶׁר כָּזֶה[17] לֹא תִתְנַקֵּם[18] נַפְשִׁי[19] : ···הִכָּרֵת[20] תִּכָּרֵת[20]
הַנֶּפֶשׁ[19] הַהִוא : מָרַדְנוּ[21] בּוֹ[15] : אֲהָהּ[22] אֲדֹנָי[23] יֱיִ[24]

[1] עַל by, on, on account of. [2] rivers of (fr. נָהָר). [3] Babylon.* [4] ישׁב to sit, dwell. [5] we wept. [6] זכר *K.* to remember, *Hiph.* to mention. [7] Zion.* [8] [with a] breach, breaking. [9] great (*m.*). [10] שׁבר to break. [11] virgin of (§ 88). [12] woe! [13] שׁדד *Pi-êl* to devastate [Tab. XIV. Note (†, Obs. 1)]. [14] בגד to deal treacherously. [15] בּ against. [16] Israel.* [17] § 34. [18] נקם *Hithp.* to avenge one-self. [19] נֶפֶשׁ* (*f.*) soul Tab. X. 1, Pl. נְפָשׁוֹת Tab. XII. 1. [20] כרת to cut, cut off. [21] מרד to rebel. [22] Alas! [23] O Lord.* [24] Pt. I., § 79 (2).

---

* Words marked thus (*) need not be given in the Notes again.

† See § 137 (1, Obs. *β*).

הַמַּשְׁחִית[25] אַתָּה אֶת כָּל שְׁאֵרִית[26] יִשְׂרָאֵל[16] : לֹא †הַשְׁמֵיד[27]
אַשְׁמִיד[27] אֶת בֵּית יַעֲקֹב[28] : אֱלֹהִים בְּאָזְנֵינוּ[29] שָׁמַעְנוּ[30] אֲבוֹתֵינוּ[31]
סִפְּרוּ[32] לָנוּ פֹּעַל[33] פָּעַלְתָּ[34] בִּימֵיהֶם[35] : הִזְכִּיר[6] שְׁמִי‡ : הֲיִפָּלֵא[36]
מֵיְיָ דָּבָר : הַבִּיטוּ[37] אֶל צוּר[38] חֻצַּבְתֶּם[39] : בִּי[40] נִשְׁבַּעְתִּי[41]
נְאֻם יְיָ : מִי יְמַלֵּל[42] גְּבוּרוֹת[43] יְיָ : סַפְּרוּ[32] בַגּוֹיִם כְּבוֹדוֹ[44] :
הִתְהַלְלוּ[45] בְּשֵׁם קָדְשׁוֹ :

צַדִּיק[46] אַתָּה כִּי נִשְׁאַרְנוּ[47] פְּלֵיטָה[48] : אֲבוֹתֵינוּ[31] בְּמִצְרַיִם[49]
לֹא הִשְׂכִּילוּ[50] נִפְלְאוֹתֶיךָ[36] : אָמַר[61] אוֹיֵב[52] אֶרְדֹּף[53] אַשִּׂיג[54]
אֲחַלֵּק[55] שָׁלָל[56] : נָשַׁפְתָּ[57] בְרוּחֲךָ[58] ... צָלֲלוּ[59] כַּעוֹפֶרֶת[60] בְּמַיִם
אַדִּירִים[61] : אַל יִתְהַלֵּל[45] הַגִּבּוֹר[62] בִּגְבוּרָתוֹ[43] : צְעָקָה[63] בְּנוֹת[64]
רַבָּה[65] חֲגֹרְנָה[66] שַׂקִּים[67] : זֹאת הָעִיר[68] הָעַלִּיזָה[69] הַיּוֹשֶׁבֶת[4]
לָבֶטַח[70] : פָּקַד עֲוֹנֵךְ[71] בַּת[64] אֱדוֹם[72] : וּמַלְקוֹחַ[73] עָרִיץ[74] יִמָּלֵט[75] :
לִבְשִׁי[76] עֹז[77] זְרוֹעַ[78] יְיָ : הֵן[79] בַּעֲוֹנֹתֵיכֶם[71] נִמְכַּרְתֶּם[80]

25 שחת *Hiph.* to destroy. 26 remnant, remnant of. 27 שמד *Hiph.* to destroy (with perdition). 28 Jacob.* 29 Tab. VII. 30 שמע to hear. 31 Tab. XIII. 1. 32 ספר *Pi.* to tell, recount. 33 a work. 34 פעל to work. 35 § 49 (1). 36 פלא *Niph.* to be wonderful (p. 60, No. 14), *Partic.* a wondrous work. 37 look ye. 38 a rock* [supply "from which"]. 39 חצב *Pi.* to hew. 40 by myself. 41 שבע *N.* to swear. 42 מלל *Pi.* to tell, speak of. 43 גְּבוּרָה might.* 44 His glory. 45 הלל *Pi.* to praise, *Hithp.* to glory [Dagesh Forte often dropped from the לְ]. 46 Righteous. 47 שאר *Niph.* to remain, to be left. 48 a remnant (that escapes). 49 in Egypt. 50 שכל *Hiph.* to regard. 51 אמר to say. 52 איב to be hostile. *Partic.* an enemy. 53 רדף to pursue. 54 I will overtake. 55 חלק *Pi.* to divide, 56 spoil. 57 נשף to blow. 58 רוּחַ Spirit (also wind).* 59 צלל to sink [לֲ for לְ, Pt. I. § 72 (*β*.)]. 60 like the lead [§§ 6 (*e*.), 8 (*a*.)]. 61 grand (pl. *m*.). 62 the mighty one (*m*.). 63 צעק to cry out (in pain). 64 Tab. XIII. 5. 65 Rabbah. 66 חגר to gird on. 67 sackloth.* 68 the city (*f*.). 69 the joyous (*f*.) 70 securely. 71 עָוֹן iniquity (§ 43). 72 Edom.* 73 and the booty of. 74 a terrible one (*m*.). 75 מלט *N.* to be delivered. 76 לבש to put on (as clothing). 77 strength. 78 O arm of. 79 lo! 80 מכר to sell.

---

* Words marked thus (*) need not be given in the Notes again.

† See § 137 (1, Obs. *β*).

‡ See Tab. XIII. (Note §, *a*).

וּבְפִשְׁעֵיכֶם[81] שֻׁלְּחָה[82] אִמְּכֶם[83]׃ דִּרְשׁוּ[84] יְיָ בְּהִמָּצְאוֹ[85]׃ אַתָּה
יְיָ אָבִינוּ[31] גֹּאֲלֵנוּ[86] מֵעוֹלָם[87] שְׁמֶךָ׃ הָרוֹפֵא[88] לִשְׁבוּרֵי[10] לֵב[89]׃
הוּא נֹתֵן[90] עֹז[77] וְתַעֲצֻמוֹת[91] לָעָם בָּרוּךְ[92] אֱלֹהִים׃

[81] פֶּשַׁע* (*m.*) a trespass, Tab. X. 2. [82] שׁלח to send, put forth, *Pi.* to send away. [83] your (*m.*) mother (אֵם). [84] דרשׁ to seek, search for. [85] מצא to find. [86] גאל to redeem, *Partic.* Redeemer. [87] from everlasting. [88] רפא to heal, *Partic.* Healer. [89] heart. [90] נתן to give. [91] and power. [92] ברך *K.* & *Pi.* to bless.

Obs. I.—The Negative Particles לֹא *not,* and אַל *not,* PRECEDE the Tense which is Negatively affected.

Obs. II.—לֹא with a Tense expresses an ordinary Negative; thus לֹא עָמַד *he stood not,* or *did not stand,* or *has not stood,* etc.; also,

Obs. III.—לֹא is used with a Future to express PROHIBITION as in לֹא תִגְנֹב *thou shalt not steal,* לֹא יִמְשֹׁל *he shall not rule,* etc.; but

Obs. IV.—אַל with a Future expresses the DEPRECATIVE *'do not,' 'let him not,'* as אַל תְּדַבֵּר (Is. xxxvi. 11) *do not speak,* אַל יְדַבֵּר (Ex. xx. 19) *let him not speak,* etc.

Obs. V.—Never use a Hebrew Imperative with a Negative Particle (cp. IV.).

Obs. VI.—The prefix לְ is to be used generally for *to,*—unless אֶל, or some other word, be given,—in these Exercises. Also,

Obs. VII.—Personal Pronouns are to be expressed in the Hebrew, if not connected by (-) with the next word in the English.

Obs. VIII.—The Interrogative ה (§ 7) is to be prefixed to the *first word* of the Interrogative sentence, as in הֲלֹא דִבַּרְתִּי *spake I not* [to thee, saying, etc.?] Nu. xxiii. 26; הַעַל אֵלֶּה לֹא אֶפְקֹד *for these things shall I not visit?* Jer. v. 29.

Obs. IX.—For expressing what *has been and still is going on,* use the PAST Tense.

Obs. X.—For expressing what is *not only going on now but also is expected to go on,* use the FUTURE Tense.

Obs. XI.—"LET *him do,*" "LET *her do,* etc., are expressed by the FUTURE, "*He, she,* etc., SHALL (or WILL, *do*)."

---

* Words marked (*) need not be given in the Notes again.

EXERCISE XXI.

[⁂ See ‹ Glossary,' for words not in the Notes.]

(*To be translated into Hebrew.* § 11, ζ—μ.)

Ye (*m.*) observed.[1] Thou (*f.*) hast-observed.[1] They (*f.*) have-observed.[1] We observed.[1] Observe-ye (*f.*). She shall observe.[2] They (*m.*) will-observe.[2] Ye (*f.*) will-observe. Observe-thou (*f.*) this-thing (*f.*) [§ 96 (i.)]. Thou (*f.*)-shalt not observe[2] [Obs. III. above]. Did-she-not-observe [Heb., *Whether-not observed* [1]*-she*] the matter[3]? If [Vocab. I. (2)] ye (*m.*)-have not observed, observe-ye now.[4]

Thou (*m.*) hast not kept[1] the covenant[5] of thy GOD. They (*m.*) kept[1] His testimonies.[6] Keep-ye (*m.*) My commandments.[7] We will-keep Thy (*m.*) commandments.[7] I kept Thy (*m.*) ordinances.[8] In-order-that[9] I-might-keep[2] Thy (*m.*) word.[3] The Preserver[10] of Israel.[11] Thy (*m.*) visitation[12] hath-preserved[1] my spirit.[13] The-LORD[14] is thy (*m.*) Preserver.[10] HE-will-preserve[2] thy (*m.*) soul.[15]

EXERCISE XXII.

(*To be translated into Hebrew.* § 11, ζ—μ.)

Thou (*m.*) shalt not come-near[16] [Obs. III., p. 93] to[17] them (*m.*). And a stranger[18] shall not come-near[16] [Obs. II.] unto[17] you (*m.*). Come-ye (*m.*)-near[16] to Me. Fearers[19] of THE-LORD,[14] trust-ye[20] (*m.*) in THE-LORD.[14] Who among[21] you (*m.*) is a fearer[19] of THE-LORD?, —... let-him-trust[20]

---

[1] Past *Kal* of שׁמר. [2] Fut. *Kal* of שׁמר ‹ Fut. (◌ֹ)' [p. 85 (‡)]. [3] דָּבָר. [4] עַתָּה. [5] בְּרִית. [6] p. 45 (*). [7] מִצְוָה, pl. מִצְוֹת. [8] פִּקּוּדִים (pl.). [9] לְמַעַן. [10] Partic. (1) *K.* of שׁמר [§ 140 (δ., iv), and § 139 (β., N.B. 2)]. [11] p. 91 (16). [12] פְּקֻדָּה. [13] § 74 (*a*). [14] [Thus the E.V. for The NAME given in Pt. I. § 79 (2). [15] נֶפֶשׁ comp. Tab. X. 1 (for the Sing.). [16] קרב Fut. (◌ַ) [141 (*a*, §)]. [17] אֶל. [18] זָר. [19] יָרֵא (i. c. יְרֵא s. *m.* & יִרְאֵי pl. *m.*). [20] בטח Fut. (◌ַ). [21] בְּ.

[Obs. XI.] in The Name[22] of THE-LORD[14] and lean[23] on[21] his GOD. Cast-ye[24] (*m.*) him into[17] this pit.[25] Only[26] [as regards] the throne[27] will-I-be-greater-than-thou (Hebr., *Will-I-be-great*[28] *from thee* (*m.*), cp. § 82. i.). His little[29] brother[30] [§ 81 (3)] shall-be-greater than-he. Over[31] Edom will-I-fling[24] my shoe.[32] They (*m.*)- shall-fling[24] each-one[33] his stone.[34] Thou (*m.*)-hast-been flung[35] from thy grave.[36] Upon[31] THEE (*m.*) have-I-been-flung.[35] Into[21] Thy (*m.*) Hand [§ 46 (*a.*, 1)] will-I-commend[37] my spirit.[13]

EXERCISE XXIII.

(*To be translated into Hebrew.* § 11, ζ—μ.)

My GOD be-not-far[38] [Obs. IV.] from me. I-am-weary[39] [Obs. IX.] in my groaning.[40] How-long[41] wilt-Thou-hide[42] Thy face[43] from me? Hear-Thou[44] my prayer.[45] All[46] the day[47] my disgrace[48] is before[49] me. Fallen-hath[50] the crown[51] of our head.[52] Many-and-mighty-are[53] [Obs. IX.] my destroyers,[54] my enemies[55] for-naught (Hebr., *a lie*[56]). Thou-hast-made-men-to-ride (Hebr., *Thou-hast-caused-to-ride*[57] *weak-man*[58]) over (לְ) our head.[52]

Athirst-is[59] [Obs. IX.] my soul[15] for GOD. For[60] Thou [art] the GOD of my-Might,[61]... ; why[62] in-mourning-garb[63] should-I-have-so-to-go[64] amid[21] an enemy's[55] oppression?[65] Thou-wilt-destroy[66] the talkers[67] of falsehood.[68] Vanity[69] they (*m.*)-

---

[22] Voc. I. 18. [23] שׁען *Niph.* [24] שׁלך *Hiph.* [25] בּוֹר (*m.*). [26] רַק. [27] כִּסֵּא.
[28] גדל Fut. (—). [29] קָטֹן. [30] Tab. XIII. (2). [31] עַל. [32] נַעַל. [33] אִישׁ.
[34] אֶבֶן Tab. X. (1). [35] שׁלך *Hoph.* [36] קֶבֶר Tab. X. (2). [37] פקד *Hiph.*
[38] רחק Fut.(—). [39] יגע. [40] אֲנָחָה w. aff. אַנְחָתוֹ (§ 59). [41] עַד אָנָה. [42] סתר *Hiph.*
[43] Exerc. XIV (19). [44] שׁמע Fut. (—). [45] תְּפִלָּה. [46] כֹּל (כָּל־). [47] יוֹם.
[48] כְּלִמָּה. [49] נֶגֶד § 62 (iii.). [50] נפל. [51] עֲטֶרֶת (*f.*). [52] רֹאשׁ. [53] עצם. [54] צמת Partic. *Hiph.* [55] Exerc. XX (52). [56] שֶׁקֶר. [57] רכב *Hiph.* [58] אֱנוֹשׁ.
[59] צמא Past K. [60] כִּי. [61] מָעֻזִּי. [62] לָמָּה. [63] קֹדֵר. [64] Fut. *Hithp.* of הלך.
[65] לַחַץ. [66] אבד *Pi-êl.* [67] pl. *m.* ‹i. c.› of דֹּבֵר (§ 139, *β*.). [68] כָּזָב. [69] שָׁוְא.

will-be-speaking,[70] each-one[33] with[71] his fellow.[72] Thou-hast-destroyed[66] a-wicked-one.[73] And [as for] transgressors[74] they (*m.*)-have-perished[75] together.[76] For[60] not[77] a God[78] taking-pleasure-in[79] wickedness[80] [art] THOU. And they-shall-trust[20] (*m.*) in THEE, that-know[81] Thy Name;[22] for[60] THOU-hast not forsaken[82] [Obs. II.] those-that-seek-to-Thee[83] [O] LORD.

For-ever[84] shall-they (*m.*)-sing-gladly[85] [Table XIV. Note (*c.*)]. Of[21] The Name[22] of our GOD we-will-make-mention.[86] For[60] exalted[87] (*m.*) [is] HIS Name[22] alone.[88] And [to be] praised[89] exceedingly.[90] [WHO] maketh-great[91] the salvation[92] [Plu.] of HIS King.[93] Blessed[94] [is] the man[95] who will-trust[20] in The-LORD. For[60] Thou [expressed] wilt-bless[96] a righteous-one.[97] [As for] those (*m.*)-planted[98] in the house of the-LORD, in the courts[99] of our GOD shall-they-flourish.[100] As a tree[101] planted[98] by[102] rivers[103] of water.

I-will-hymn[104] Thy Name,[22] [O Thou] Most-High.[105] Sing-ye (*m.*)-hymns[104] to The-LORD [Who] dwelleth[106]-in Zion. We-will-sing-gladly[85] [w. ה, § 144 (*β.*)] through[21] Thy salvation[92]; yea (ו) in The Name[22] of our GOD will-we-triumph.[107] In The-LORD my-soul-shall-glory (Hebr., *shall-glory*[108] *my soul*).

(2) * (1)
Hallelujah.[109] [O] my soul praise-thou[110] The-LORD.

70 דבר *Pĭ-êl.* 71 Tab. III. (2). 72 רֵעַ w. the aff. ֵהוּ, Tab. VIII. [See also § 74 (*a*)]. 73 רָשָׁע. 74 פשׁע Partic. (1) *Kal*, pl. *m.* [§ 139 (*γ*, 1)]. 75 שׁמד *Niph.* 76 יַחְדָּו. 77 לֹא. 78 אֵל. 79 חפץ Partic. of the form mentioned in § 139 (*δ.*, iii.). 80 רֶשַׁע. 81 ידע Partic. (1) *K.*, pl. *m.* 'i. c.' 82 עזב. 83 דֹּרְשֶׁיךָ. 84 לְעוֹלָם. 85 רנן *Pi-êl.* 86 זכר *Hiph.* 87 שׂגב *Niph.* 88 לְבַדּוֹ. 89 הלל Partic. *Pŭ-ăl.* 90 מְאֹד. 91 גדל Partic. *Hiph.* 92 יְשׁוּעָה. 93 Tab. X. (1). 94 ברך Partic. (2) *Kal* [§ 139 (*γ.*, 2)]. 95 גֶּבֶר. 96 ברך *Pĭ-êl.* (Compensation to be made for the Dagesh F.). 97 צַדִּיק. 98 שׁתל Partic. (2) *Kal.* 99 חֲצֵרוֹת [the ֵ dropped 'i. c.,' § 56 (i.)]. 100 פרח *Hiph.* 101 עֵץ (*m.*). 102 עַל. 103 פֶּלֶג a river [Tab. X. (1)]. 104 זמר *Pĭ-êl.* 105 עֶלְיוֹן. 106 ישׁב Partic. (1) *K.* 107 דגל Fut. (ֹ). 108 הלל *Hithpă-êl.* 109 יָהּ preceded by 2 pl. *m.* Imp. of (110). 110 הלל *Pĭ-êl* [p. 92 (45)].

---

* (1) (2) are put to mark the order in the Hebrew.

SECTION XII.

VERBS (*continued*). — CERTAIN USAGES.

148. As said above (§ 123), there are only two Tenses in Hebrew. These two are the only Tense-forms for expressing such various modifications as "*had,*" or "*may,*" or "*might,*" or "*should,*" or "*would,*" or "*may have,*" *might have,*" etc. Also there are no 'Auxiliary' Verbs. From among the somewhat multitudinous forms of modern expression by which one of these old Tenses may be rendered, very great care is sometimes required for selecting that particular one which is *the* one for bringing out (so far as may be possible) the sense of the original passage. Through neglecting to observe the underlying thought of such a passage, a wrong Mood, or a wrong Auxiliary Verb, may give a wrong turn and lead to an altogether wrong view of the passage. And careful attention to the 'Mood of Thought' (if one may say so) not seldom furnishes a very useful clue, by the help of which the intricacies of some very difficult passages may be safely tracked.

149. Again, the SUBORDINATION of Time and Mode of Action is sometimes marked with great accuracy and nicety by the use of different Tense-forms.

[Through neglecting to attend to this, or through mistakes respecting it, some Moderns have succeeded in introducing much strange confusion and misapprehension with regard to the usage of the Hebrew Tenses. The leading principle has often been quite lost sight of. Some have fixed their attention on *one set of* the usages of a Tense, some on another; and so one-and-the-same Tense has been called by some a '*Present,*' by others an '*Imperfect,*' by others an '*Aorist,*' etc. It is amusing to see how happy some appear to be when, not content with an 'Indefinite' name, they succeed in giving an indefinite rendering. To be sure, this seems to betoken too often the absence of definite notions about any Meaning to be conveyed by such a rendering.

Controversy, however, would be out of place here. This only shall be said now:—]

150. (1) It is surely not unreasonable that in a Language which has but two TENSES, these two should have reference to the TWO MAIN DIVISIONS OF TIME. We say MAIN divisions; for, such the 'FUTURE' and the 'PAST' are: the 'PRESENT' is (strictly) but an everchanging instant—a connecting *link between* 'the Future' and 'the Past.'*

(2) Such is not at all unlikely to be the case in the language of a people who were looking forwards from a great Past of Wonders to a Future (in store,—reserved,—prepared) of Good and of Glory such as "eye hath not seen, nor ear heard,"—and who recognised their 'Present' as transitory.

(3) Moreover, the usage of the Language is found to be in accordance with this :—as we hope to shew in the proper place.

151. This, too, ought not to be lost sight of, viz. that—There is a MODE OF RECKONING Past and Future, which is different† from that which may perhaps seem to us to be the only natural one, so long as we refer all to ourselves—as if each one were the Centre of all Time and Space. Familiarity with that which is strange to us—quite foreign, even, to our modes of thought,—can only be acquired after some time, and from much experience of the usage which is thus strange. It would be unwise, therefore, to attempt to enter further into this matter just now. Perhaps we have anticipated too much in venturing to allude to it as we have done.

---

* What is often called "the Present Time" consists really of an undefined portion of Past and Future Time, gathered about the instant Present. Some interesting remarks on the 'Tenses' will appear in Dr. Chance's 'Notes on Job,' pp. 543 & 544.

† Consequent, to some extent, on what was said at the opening of § 9 (*b*.).

152. Speaking generally, it may be said that, in Hebrew,

(I.) (*α.*) the Past Tense and the Future Tense, respectively, are used with reference to Action *before*, and *after*, some implied POINT OF TIME, which is

(*β.*) to be looked out for, and may be recognised by means of due consideration of what is being spoken about, but

(*γ.*) which may *or may not* be the 'Present' of a speaker, or narrator;

(II.) (*α.*) such modifications of PAST-Action (and *Contingent-Past* Action) as we can express by means of *did, was, were, have, had, may have, might have, would have,* etc., are all expressed by the Hebrew PAST-TENSE;

(*β.*) such modifications of FUTURE-Action (and *Subsequent,* and *Conditional,* and *Dependent* Future-Action) as we can express by means of *will, shall,* and *may, might, should, would,* etc., are all expressed by the Hebrew FUTURE-TENSE;

(III.) (*α.*) that which *has been, and is still going on,* is expressed by the Hebrew PAST-TENSE; and

(*β.*) that which *is now going on, and is expected to go on in future,* is expressed by the Hebrew FUTURE TENSE.

[Obs. An *Indefinite* Tense, or Mode of Expression, in a Modern Language, may (by reason of *its* indefiniteness) be often* used perhaps in rendering a Tense of an ancient Language. It does not follow that the Tense of an ancient Language is Indefinite.]

---

* But also, very often, such an indefinite expression cannot fairly be used for the Hebrew Tense without great loss of meaning; and sometimes could not be used at all.

(IV.) The Sequence and Con-sequence of Actions and Events is sometimes marked by a simple use of the Hebrew Past and Future Tenses, where we (in English) require a different mode of expression. But in order to bring out the point of the Hebrew expression, so far as this is at all possible sometimes in English, either some Particle must be introduced, or a Periphrasis must be adopted, which contrasts unfavourably with the terse, simple elegance of the Original.

[Obs. (α.) Some may prefer to regard this as a deduction from (I.),—as is

(β.) the use of a Hebrew Future-Tense sometimes after certain Particles of Time, to be mentioned hereafter.]

153. The Principles thus stated will receive illustration as we proceed. We must be content with the bare statement of them at present, and now pass on to the following important Rules.

154. Rule I. A Past-Tense, with the prefix וְ* of § 3, often occurs where the most natural English rendering is by means of a Future or some oblique form of expression. This is said to be a 'Past with ו Conversive.' Thus, for example, from נָתַן *he gave*, we have וְנָתַן *and he shall give* [or *make*, as in E.V.] Ez. xxvi. 8; from שָׁפַךְ *he poured-out*, וְשָׁפַךְ *and he shall pour-out*, [or *cast*, as in E.V. (*ib.*)], and, *he shall even pour-out*, Lev. xvii. 13. So וְשָׁפְכוּ *and they shall pour-out*, Lev. xiv. 41, etc.

---

* In any one of its many values *and, even, that*, etc. This ו is, of course, subject to the same changes of punctuation here as in § 3. [See more in § 155.]

Rule II. This prefix וְ before a FUTURE-Tense is simply CONJUNCTIVE, as in § 3,—the Future-Tense being unaffected by it; *e.g.*, וְיִפְקֹד *and he shall* (or *will*) *visit,* וְתִקְרַב *and she shall* (or *will*) *approach,* etc. But,

Rule III. a FUTURE-Tense with the prefix ו *followed by Dagesh F.*, is rendered as a PAST, with *and* (or some other value of the וְ of § 3), and is said to be a 'Future with ו CONVERSIVE.' Thus, for example, from יִשְׁפֹּךְ *he will pour-out,* וַיִּשְׁפֹּךְ *and he poured-out,* 2 S. xx. 10. So, from תִּקְרַב *she shall draw near,* וַתִּקְרַב *and she drew near,* Esth. v. 2; etc. But,

Obs. (1) the א, of 1 Sing. Fut., requires this ו to have ָ (instead of the ַ),—in order to compensate for the Dag. F. which א does not receive [cp. § 6 (*b*.)]. Thus, from אֶפְקֹד *I will visit,* וָאֶפְקֹד *and I visited,* etc.

(2) The Dag. F., belonging to this prefix, is NOT given to יְ (*i.e.* a י which has ְ). Thus, וַיְדַבֵּר *and he spake,* וַיְדַבְּרוּ *and they* (*m.*) *spake,* etc.

155. As need scarcely be said,

(*a*) the prefix וְ of Rules I. & II. (in § 154) is subject to the same changes of punctuation as in § 3; *viz.,*

(*b*) before a word which (when without the prefix) begins with יְ, we have וִי, as in וִישַׁבְתֶּם *and ye* (*m.*) *shall dwell,* Lev. xxv. 18 (from יְשַׁבְתֶּם, Rule I.); וִילַמֵּד *and He will teach,* Ps. xxv. 9 (from יְלַמֵּד *He will teach,* Rule II.); etc.

(*c*) i. before any other letter with ְ, we have וּ as in וּלְקַחְתֶּם *and ye* (*m.*) *shall take,* וּטְבַלְתֶּם *and ye* (*m.*) *shall dip,* Ex. xii. 22 (from לְקַחְתֶּם, טְבַלְתֶּם); וּתְחַדֵּשׁ *and Thou wilt renew,* Ps. civ. 30 (from תְּחַדֵּשׁ); etc.

ii. also וּ (not וְ) before ב, or מ, or פ, even when having a Vowel; thus, וּבָאַשׁ *and it* [viz., the river] *shall stink,* Ex. vii. 18; וּמָחַץ *and he shall smite* Nu. xxiv. 17; וּפָחַד *and he shall fear,* Is. xix. 16; etc.

(*d*) before any one of the letters א ה ח ע with a Compound

Shva, the ו takes a 'Slight'-vowel agreeing therewith; as in וַעֲבַדְתֶּם *and ye (m.) shall serve,* Ex. xxiii. 25; וַאֲהַבְתֶּם *and ye (m.) shall love,* D. x. 19; וַאֲדַבֵּר *and I will speak*, Ez. ii. 1, etc.

[156. Our avowed endeavour being to familiarise the student with facts and usages of the Language, rather than with speculations regarding them, we hardly venture to say what may, however, be allowed perhaps just in passing, *viz.* that

(1) careful attention to the Sequence of Events and Actions spoken of (or merely understood, it may be) in connection with a Past with ו, as in Rule I., enables us sometimes to perceive what may be termed a "Relative Past and Future," which accounts (possibly) for some Past-Tense forms so employed. Some of the instances above cited may be so explained, we think, in accordance with principles stated in §§ 151, 152. But, of course, one may easily deceive oneself in such Speculations. We ought to add, that

(2) sometimes a Future form of expression is NOT wanted in English,—the due Subordination of clauses being marked by means of some introduced Conjunctions, etc. And, moreover, that

(3) there are instances of וְ before a Past Tense which do not fall under Rule I., inasmuch as the most natural rendering is by means of a *Past*-Tense rather than a Future. In several of such instances a possible rendering (although not, superficially, the most natural one) might be offered, in accordance with what was said above in (1), which would favour the extension of Rule I., so as to embrace these instances also. For practical purposes, the Student had better take the prefix ו before a Past Tense to be Conversive, generally. The matter must be treated of more fully in the Syntax.

(4) We have a theory with regard to the prefix of Rule III. But this, too, had better be deferred at present.]

157. It will be found practically useful to have the following brief statement of some of the above and other Usages, to which we may refer as occasion may arise;

(α.) the 'Pluperfect' "*had*" is expressed in Hebrew by the ordinary Past Tense (§ 148);

(β.) the Hebrew Past is used also for expressing (1) "*I would have done* so and so," (2) "*Had I done* so and so, then...," and such like; [see also § 152].

(γ.) The Future is sometimes used for (1) "*I should,* or *would,* etc., *do*;" (2) "*Should I do* so and so, then...," and such like; [see also Obs. X., XI., p. 93];

(δ.) also, sometimes, where we must say "*then* so and so TOOK PLACE," or some such an expression,—Cp. § 151.

(ε.) The Future, with the prefix ו *followed by Dagesh F.*, is used just like a Past,* in any of the senses of the Past; and

(ζ.) the Past with the prefix of § 3 [*i.e.* וְ, etc.] may practically be used as a Future,* in any of the senses of the Future. Further,

158. there being only Second Persons in the Hebrew Imperative, the 3rd and 1st Person Imperative [as sometimes reckoned,—*i.e.*, "*Let him do* so and so," "*Let me...*"] are expressed in Hebrew by the 3rd and 1st Persons Future. Moreover

159. the *Negative* Imperative is in Hebrew expressed by a Future PRECEDED by a Negative Particle; thus, אַל תִּשְׁלַח *Put not forth* [thy hand], Gen. xxii. 12. So, וְאַל† תִּשְׁמְעוּ *and hearken ye not*, 2 K. xviii. 32; וְאַל יִשְׂמְחוּ *and let them* (*m.*) *not rejoice*, Ps. xxxv. 24. See also Obs. IV., p. 93. And,

N.B.—the Hebrew Imperative must never be used with a Negative Particle. Also

[(1) The "*thou* SHALT *not*," such as in Exod. xx. 13—17, has לֹא rather than אַל. (Cp. Obs. III., p. 93.) And so, of course, "*Ye shall not;*" as in לֹא תִכְרְתוּ בְרִית *ye* (*m.*) *shall not make a covenant* Ju. ii. 2, etc.;

(2) the Particles אַל and לֹא are NOT LIMITED TO the uses here mentioned. Other uses of them will be found elsewhere.

(3) The Hebrew Imperative is sometimes used where we want an Indicative in English.]

---

* With *and*, *even*, *that*, or some other value of וְ. See Examples in Exercise XXIV., etc.

† וְאַל may be rendered sometimes—*neither* (or *nor*) as in E.V. of וְאַל לָעַד תִּזְכֹּר עָוֺן *neither remember iniquity for ever*, Is. lxiv. 8, where the position of לָעַד marks emphasis on the *for ever*, "and do not FOR EVER remember iniquity."

160. When a Past-Tense form which has the Accent on the Penultima receives the prefix וְ, the Accent (if not a Pause-Accent) is generally thrown forwards to the final syllable; thus, שָׁמַ֫רְתָּ 2 s. *m.* gives וְשָֽׁמַרְתָּ֫ [and so מָלַ֫כְתָּ, וּמָֽלַכְתָּ֫], כָּתַ֫בְתִּי 1 s. gives וְכָתַבְתִּ֫י, הִבְדִּ֫ילָה 3 s. *f.* (*Hiph.*) gives וְהִבְדִּילָ֫ה, etc. But,

(1) except the 1 Plu.;—in this the Accent remains on the Penultima, as in וְלָקַ֫חְנוּ;—also,

(2) except, sometimes, cases such as in § 46 of Pt. I.; thus, וְיָשַׁ֫בְתָּ בָּֽהּ; D. xxvi. 1; and

(3) except some Verbs of the Classes in Sects. XIX., XX., and a few others to be mentioned hereafter.

161. Obs. (1) the Past with its וְ Convers., and (2) the Future with its וַ Convers., always precede their Subject (when this is expressed in direct connection therewith); thus, וְיָֽדְעוּ מִצְרַיִם *and* [*the*] *Egyptians shall know* Ex. vii. 5, וַיִּפְקֹד דָּוִד* *and David reviewed* (lit., *visited*) the people that were with him 2 S. xviii. 1, וַיְשַׁלַּח דָּוִד *and David sent-forth* (*ib.* 2), וַתַּשְׁלֵךְ אִשָּׁה אַחַת† *and a certain woman cast* Ju. ix. 53, etc. Also (3) the Object may come between the Verb and the Subject; thus, וַיִּפְקֹד אֹתָם מֹשֶׁה *and Moses reviewed them* Nu. iii. 16.

162. Besides the few usages referred to in the Section above, there are many others which must be reserved at present. The following may be added here in Notes.

(*a.*) Verbs 'Fut.(–ַ)' are often said to be 'Intransitive,'‡ and most of them are so; thus, יִגְדַּל *he will be great,* יִשְׁכַּב *he will lie down,* etc. Also,

(*b.*) some Roots have both the 'Fut.(–ֹ)' and 'Fut.(–ַ)' forms, (i.) sometimes in the same sense [thus, בגד, *to deal treacherously,* has the 'Fut.(–ֹ)' form three times and the 'Fut.(–ַ)' form only once; שׁבת, *to rest, stop, cease,* has the 'Fut.(–ֹ)' form nine times and the 'Fut.(–ַ)' form twice]; and (ii.) sometimes in different senses [thus, קצר, in the sense of '*harvesting,*' etc., has the 'Fut.(–ֹ)' form ten times, and in the sense of '*being short,*' has the 'Fut.(–ַ)' form six times and the 'Fut.(–ֹ)' form once; חרב, in the sense of '*being dry,*' '*lying waste,*' has the (–ַ) form ten times in the Fut. and once in Imper.,§ and in the sense of '*laying waste,*'‖ has the (–ֹ) form once in Imper.]. And,

(*c.*) the 'Fut.(–ַ)' form sometimes has an Object; as וַיִּפְשַׁט 1 S. xix. 24, *and he stripped-off* [his clothes (E.V.].¶ ** But,

N.B.—some of the *forms* referred to in (*b.*), (*c.*), cannot be understood by the Student at present.

---

* See § 162 (*e*, i.). † See § 162 (*e*, ii.).

‡ Also the 'Verbs עֵ' and 'Verbs עֹ' [§ 138 (A) (iv. 2, 3)].

§ The Imper. has generally –ֹ for Verbs 'Fut.(–ֹ),' and –ַ for Verbs 'Fut.–ַ).' Cp. § 142.

‖ This may be supposed to be a '*Transitive*' *sense corresponding to* the other.

¶ The (–ֹ) form in the same sense occurs in Ez. xxvi. 16 [יִפְשֹׁ֑טוּ, see § 165 (II., 1)].

** The (–ֹ) form in Is. ix. 19 (in the sense of '*cutting,*' E.V. margin, *v.* 20) has not an Object expressed, but only implied, as in 1 K. iii. 26.

(*d.*) (i.) A Tense generally precedes its Subject (when this is expressed in direct connection with it, cp. (ε.) of § 11), unless

(ii.) there be some Emphasis on the Subject; thus, כֹּה דִבֶּר אֵלַי הָאִישׁ *thus spake the man unto me*, Gen. xxiv. 30, and "the place אֲשֶׁר דִּבֶּר אִתּוֹ שָׁם אֱלֹהִים *where* (§ 30) GOD *spake with him*," Gen. xxxv. 15,—but, אֱלֹהִים דִּבֶּר בְּקָדְשׁוֹ GOD *hath spoken in His Holiness*, Ps. lx. 8. Cp. also יָדַע שׁוֹר קֹנֵהוּ *an ox knoweth his owner*, with the יִשְׂרָאֵל לֹא יָדַע *Israel doth not know*, etc., Is. i. 3, where for Antithesis there is Emphasis on "*Israel*," and so on "MY *people*" following it. Also cp. Is. xvi. 13, 14; xx. 2; xxvii. 12, etc., with Is. i. 2, 20; xxi. 17; xxiv. 3; xl. 5, etc. But,

(iii.) the Interrogative מִי *who?* always precedes its Verb.

(*e.*) It is the RULE to have [see also, more fully, p. 222.]—

(i.) the –ֹ (rather than וֹ) for the Fut. *Kal*, (*a.*) when with the prefix ו Conversive, (β.) when with the Deprecative אַל, (γ.) in the expression of a *positive wish* (*i.e.*, as in יִפְקֹד יְיָ··· *Let the LORD*, GOD of the spirits of all flesh, *set*, etc. (Nu. xxvii. 16); also—

(ii.) the –ֵ (rather than –ִי) for the Fut. *Hiph.* in the same three cases; thus, (*a.*) וַיַּפְקֵד *and he appointed*, 1 K. xi. 28; (β.) וְאַל תַּסְתֵּר פָּנֶיךָ *and hide not Thy Face*, Ps. lxix. 18; (γ.) וְיַפְקֵד, *and let him appoint*, Gen. xli. 34; but

(iii.) N B.—except the 1 s. Fut. *Hiph.*,—in which either –ִ (Pt. I., § 12) or –ִי is generally found; thus, וָאַשְׁלִךְ D. ix. 21, וָאַמְלִיךְ 1 S. xii. 1, וָאַכְחִד Zech. xi. 8, וָאַשְׁלִיךְ *ib.* 13.

(iv.) Some speak of the FUTURE FORMS WITH ה (§ 144) as the 'Optative, because the Future is often used 'Optatively' with that ה. But, (1) it is unwise so to *limit* the 'Future with ה'; for, (2) the ה is used sometimes where there is no 'Optative' force; and, (3) the Future is sometimes used 'Optatively' where there is no ה. See more of this in the Syntax.

VOCABULARY II.

1. אָז *then.*
2. אַ֫יִן (*nothing*), אֵין *there is not,* Tab. XIII, Note (‡, δ.).
3. אִישׁ *a man,* § 74 (*l.*).
4. בֵּן *a son,* Tab. XIII. 4.
5. זֶ֫רַע (*m.*) *seed,* Tab. X. 1.
6. עַ֫יִן (*f.*) *an eye,* i.c. עֵין, with aff. עֵינוֹ, etc., Dual. עֵינַיִם.
7. פָּנִים (pl. Noun) *a face, countenance.*
8. שַׂר *a prince,* Plu. שָׂרִים.

EXERCISE XXIV.

(*To be translated into English.*)

⁂ For the plan of the Exercise see § 11 (*α*—*ε*).

N.B.—The ... below are put where a sentence is incomplete.

וַיְדַבֵּר[1] יְיָ אֶל מֹשֶׁה[2] בְּהַר[3] סִינַי[4] לֵאמֹר[5]: דַּבֵּר[1] אֶל
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ[6] אֲלֵהֶם...: אִם בְּחֻקֹּתַי[7] תֵּלֵכוּ[8]...
וַאֲכַלְתֶּם[9] לַחְמְכֶם[10] לָשֹׂבַע[11] וִישַׁבְתֶּם[12] בְּאַרְצְכֶם[13]: וּרְדַפְתֶּם[14]
אֶת אֹיְבֵיכֶם[15]...: וְרָדְפוּ[14] מִכֶּם חֲמִשָּׁה[16] מֵאָה[17]: וְהִתְהַלַּכְתִּי[18]
בְּתוֹכְכֶם[19]...: וְאִם לֹא תִשְׁמְעוּ[20] לִי... וְשָׁבַרְתִּי[21] אֶת גְּאוֹן[22]
עֻזְּכֶם[23]: וְהִשְׁלַחְתִּי[24] בָכֶם[25] אֶת חַיַּת[26] הַשָּׂדֶה[27] וְשִׁכְּלָה[28]
אֶתְכֶם ... וְהִמְעִיטָה[29] אֶתְכֶם: וְנִשְׁאַרְתֶּם[30] מְתֵי[31] מִסְפָּר:

[1] דבר *Pi.* to speak. [2] Moses.* [3] in the mountain of. [4] Sinai. [5] saying. [6] p. 92, No. 51. [7] in My statutes. [8] ye (*m.*) shall go. [9] אכל to eat (Pt. I., § 24). Here ו = *then.* [10] לחם (*m.*) bread, Tab. X. (1). [11] abundantly. [12] p. 91, No. 4. [13] אֶ֫רֶץ,* p. 47, No. 5, Tabs. X. 1, XII. 1. [14] p. 92, No. 53. [15] p. 92, No. 52. [16] five. (This is the 'Subject' of the sentence, here.) [17] a hundred (the 'Object'). [18] הלך *K., Pi., Hithp.* to go, walk. [19] in your (*m.*) midst (*i.e.*, in the midst of you), fr. תָּוֶךְ Tab. XIII. (‡, *ε*.). [20] p. 90, No. 4. [21] p. 91, No. 10. [22] the pride of. [23] your (*m.*) strength. [24] שלח *Hiph.* to cause to send, to send. [25] בּ against. [26] the beast of. [27] § 74 (*b.*). [28] שכל *Pi.* to bereave. [29] מעט *Hiph.* to make few. [30] p. 92, No. 47. [31] (For this and the next word, see p. 56, Nos.

---

* Words marked (*) need not be given again in the Notes.

עֲזָבוּנִי[32] וַיְקַטְּרוּ[33] לֵאלֹהִים[34] אֲחֵרִים[35] : וַיְחַלְּלוּ[36] אֶת שֵׁם
קָדְשִׁי : וַאֲחַלֵּל[36] שָׂרֵי קֹדֶשׁ : וַיִּשָּׁבְעוּ[37] בְּלֹא† אֱלֹהִים‡ :
וְאָנֹכִי הַסְתֵּר[38] אַסְתִּיר[38] פָּנַי... : וּפָקַדְתִּי בְשֵׁבֶט[39] פִּשְׁעָם : לֹא
אֲחַלֵּל[36] בְּרִיתִי[40] : וְקִדַּשְׁתִּי[41] אֶת שְׁמִי הַגָּדוֹל§ : בְּךָ נַזְכִּיר[42]
שְׁמֶךָ : וַיִּזְכְּרוּ[42] כִּי אֱלֹהִים צוּרָם : וָאֶזְכֹּר[42] אֶת בְּרִיתִי[40] :
וָאֲבַקֵּשׁ[43] מֵהֶם אִישׁ : וְאֵין דּוֹרֵשׁ[44] וְאֵין מְבַקֵּשׁ[43] : הִנְנִי[45]
בָא[46] וְשָׁכַנְתִּי[47] בְּתוֹכֵךְ‖ : וְקָרְאוּ[48] לָךְ עִיר[49] יְיָ : וְיָנַקְתְּ[50]
חֲלֵב[51] גּוֹיִם : וַאֲנִי אֶסְבֹּל[52] וַאֲמַלֵּט[53] : הֲקָצוֹר[54] קָצְרָה[54]
יָדִי[55] מִפְּדוּת[56] : אָז תִּפָּקַחְנָה[57] עֵינֵי עִוְרִים[58] : אָז יְדַלֵּג[59] כָּאַיָּל[60]
פִּסֵּחַ[61] : וַיִּזְכֹּר[42] אֱלֹהִים אֶת בְּרִיתוֹ[40] : ...גֹּאַלְכֶם[62] קְדוֹשׁ[63]
יִשְׂרָאֵל : וַיִּלְבַּשׁ[64] בִּגְדֵי[65] נָקָם[66] תִּלְבֹּשֶׁת[67] : אַל תִּזְכְּרוּ[42]
רִאשֹׁנוֹת[68] : בַּיְיָ יִצְדְּקוּ[69] וְיִתְהַלְלוּ[70] כָּל זֶרַע יִשְׂרָאֵל :

31, 32). [32] they forsook ME. [33] קטר *Pi.*, to offer incense. [34] to gods (p. 3, Note †). [35] אַחֵר another* (*m.*). [36] חלל *Pi.*, to profane, break (a covenant). [37] p. 92, No. 41. [38] סתר *Hiph.*, to hide. [39] with a rod. [40] בְּרִית (*f.*) a covenant. [41] קדשׁ *Pi.*, to sanctify. [42] p. 91, No. 6. [43] בקשׁ *Pi.*, to seek, enquire. [Dagesh Forte is often dropped from the קּ]. [44] דרשׁ to search. [45] behold I. [46] [am] coming. [47] שׁכן to dwell. [48] קרא to call [often ‹governs' a לְ]. [49] a city, city of. [50] ינק to suck. [51] the milk of. [52] סבל to bear. [53] מלט *Pi.*, to deliver. [54] קצר to be short. [55] יָד (*f.*) a hand, i.c., יַד with aff. יָדוֹ, etc., Dual יָדַיִם, i.c. יְדֵי.* [56] «that it cannot redeem," E.V., (*lit.*, from redemption) [57] פקח to open (eyes). [58] blind (men). [59] דלג *Pi.*, to leap. [60] like the hart. [61] a lame (man). [62] p. 93, No. 86 [§ 140 (*δ.*, iii.)]. [63] The Holy ONE of. [64] p. 92, No. 76. [65] the garments of. [66] vengeance. [67] [as] clothing. [68] former things (*f.*). [69] צדק to be righteous. [70] p. 92, No. 45.

---

* Words marked (*) need not be given again in the Notes.

† *by* [*them that are*] *not.*

‡ Vocab. I (1).

§ p. 60 (19).

‖ From תָּוֶךְ, see No. **19.**

EXERCISE XXV.

(To be translated into Hebrew, § 11, *ζ—μ.).*

And God heard*[1] their groaning,[2] and God remembered*[3] His Covenant.[4] Why[5] will the bush[7] not burn[6]? And Moses hid*[8] his face.[9] And Aaron[10] spake*[11] all[12] the words[13] which The Lord spake[11] to Moses. And I will take†[14] you (*m.*) to Me for a people,[15] and ye-shall-know†[16] that I The Lord [am] your God.

And Moses wrote*[17] this Law.[18] In-order-that[19] they (*m.*)-may-hear[1] [Future Tense], and in-order-that[19] they (*m.*)-may-learn[20] [Future Tense], and-that[21] they-may-fear†[22]... and-that[21] they-may-observe†[23] to-do[24] all[12] the words[13] of this Law.[18] And Jeshurun[25] waxed-fat,*[26] and kicked.*[27] And they (*m.*)-forgat*[28] His doings.[29] And they (*m.*)-spake*[11] against[30] God. And He-rained*[31] upon them (*m.*) Manna.[32]

Hear-thou[1] (*m.*) [w. ה, § 141 (γ, 2)], My people, and I-will speak.[11] And I-will dwell†[33] in the midst[34] of Jerusalem,[35] and Jerusalem[35] shall-be-called†[36] the city[37] of the truth.[38] Let your (*m.*) hands[39] (*f.*) be-strong.[40] And proclaim-ye (Hebr. *cause-ye* (*m.*) *to hear*[1]) the sound[41] of His Praise.[42]

1 שׁמע (Fut. —ַ). 2 נְאָקָה. 3 זכר (Fut. —ֹ). 4 בְּרִית. 5 מַדּוּעַ. 6 בער (Fut. —ַ). Verb to precede Noun. 7 סְנֶה. 8 סתר *Hiph.* 9 פָּנִים, a Noun of Plural form. 10 אַהֲרֹן. 11 דבר *Pi.* 12 כָּל. 13 Tab. IX. 14 לקח. 15 עָם. 16 ידע. 17 כתב Fut. (—ֹ). 18 תּוֹרָה. 19 לְמַעַן. 20 למד. 21 וְ. 22 ירא. 23 שׁמר (Fut. —ֹ). 24 לַעֲשׂוֹת. 25 יְשֻׁרוּן. 26 שׁמן (Fut. —ַ). 27 בעט (Fut. —ַ). 28 שׁכח. 29 עֲלִילוֹת. 30 ב prefix. 31 מטר *Hiph.* 32 מָן. 33 שׁכן. 34 תָּוֶךְ Tab. XIII. (‡, ε.). 35 יְרוּשָׁלַםִ (*f.*) 36 קרא *Niph.* 37 עִיר. 38 אֱמֶת. 39 יָד, Du. יָדַיִם. [See § 59 (δ.)]. 40 חזק (Fut. —ַ). The ח has —ֱ and the prefixes have —ֶ in the Fut. *Kal* of this Verb; thus, יֶחֱזַק, תֶּחֱזַק, etc. See more in next Section. 41 קוֹל (i.e., the same) 42 תְּהִלָּה.——* Fut. with ו Convers. † Past with ו Convers.

END OF THE FIRST PART OF THE EXERCISE BOOK.

SECOND PART

OF THE

EXERCISE-BOOK.

SECTION XIII.

VERBS.—VARIATIONS.

163. For Variations from Tab. XIV. in regard to some additional endings, see § 147; for ןָ instead of נָה, see § 143.

There are some other important Variations:

I. PAUSE FORMS.

164. Changes of Vocalization [in some forms] occur in Pause,—*i.e.* at the end of a Verse, a Sentence, or a Clause, where a Stop is made.

(*a.*) As said in Pt. 1. § 49, *Sillu̇k* (׃ ֽ) and *Ethnak̄h* (֑) are especially the 'Pause'-Accents; but

(*β.*) Pause-forms are found sometimes with other Accents also [see § 167].

(*γ.*) The 2 pl. *m.* & *f.* of all Past Tenses are unchanged in Pause.

(*δ.*) The Pause-forms of 'Infs. w. Pron. Affs.' are given in Tab. XV. [The only *change* is with the 2 s. *m.* Aff.].

(*ϵ.*) The Pause-forms of Participles are given in Appendix (B) to Tab. XIV. [The only *change* is in the s. *f.* form תֶ ֶ, which sometimes becomes ׃תֶ ָֽ in Pause. Cp. § 139 (*β*, †).]

N.B. All words in Tab. XIV (except the Past 2 pl. *m.* & *f.* and Infs. w. Pron.-Affs.) have the ordinary Tone-accent on that syllable in which the 2^{d} Rt-letter is involved:—whether this 2^{d} Rt-letter

(I.) bears a vowel as in פָּקַ֫ד, or
(II.) has ְ *Moving* as in פָּֽקְדָה.

The Rules for the 'Pause'-forms of words in Tab XIV (and the like) may be given in regard to these two great Classes (I.) and (II.) as follows:

165. (I.) When the 2ᵈ Rt-letter bears a Vowel,

(*a*.) if that Vowel be Long, as in יִפְקֹד, תִּפְקֹדְנָה, etc., the word is generally unchanged in Pause;

(*β*.) if that Vowel be Short, as פָּקַד, יִלְבַּשׁ, etc., this Short Vowel is generally lengthened* into the corresponding Long Vowel,† as in :אָכָֽל(fr. אָכַל), :יִקְרָֽב(fr. יִקְרַב) etc. But

(*γ*.) the ◌ֵ of a *Niph*. Future (Tab. XIV.) remains in Pause, as in :וַיִּנָּפַשׁ, תֵּרָמַסְנָה, etc.; and, more generally, it may be said that

(*δ*.) [the *simple utterance* ◌ַ, which is given sometimes for Euphony and Ease of pronunciation, instead of the more precise ◌ֵ, is found (not seldom) in Pause; thus :הַמְעַד Imper. *Hiph*. 2 s. *m*., Ps. lxix. 24, for הַמְעֵד, etc.].

---

* (*a*). This great General Rule holds also in the forms :אָכָֽלְתָּ, אָכָֽלְתְּ, :אָכָֽלְתִּי, פִּלָּֽלְתִּי, :הָלָֽכְתִּי—; :נִגְזָֽרְתִּי, :נִזְעָֽקְתָּ—, לָקָֽחְתִּי, נֶעֱמָֽתְּ, וְיָשָֽׁבְתָּ: and so :אָבָֽדְנוּ, וְהִקְדָּֽשְׁנוּ;—[Sect. XVI.],—:הִפָּֽחְתִּי [Sect. XV.],—הוֹנָֽעְנוּ, :הוֹדָֽעְתָּ—; יִשָּֽׁרְתִּי, :הִתְהַלָּֽכְתָּ, :הִתְהַלָּֽכְתִּי, etc.

(*b*). But the ◌ַ is often retained [see (δ)] not only

(i.) in such forms, thus יָסָֽדְתָּ Ps. cii. 26, זָקַֽנְתִּי G. xxvii. 2, etc.; and so in other Voices as :מִגַּֽרְתָּה 2 s. *m*. Past *Pi*. [§ 138 (*β*), i.] Ps. lxxxix. 45, שִׁוַּֽעְתִּי Ps. lxxxviii. 14, נִצַּֽלְנוּ 1 pl. Past *Niph*. (Jer. vii. 10), הִצַּֽלְנוּ 1 pl. Past *Hiph*. (1 S. xxx. 22) of נצל [Sect. XVI.], etc.; but also

(ii.) in Fut. forms ending in (◌ַ◌ְנָה) as :תִּקְשַֽׁבְנָה 3 pl. *f*. Fut. *K*. (Is. xxxii. 3), and so :תֶּחֱרַֽשְׁנָה 3 pl. *f*. Fut. K. Tab. XVI (1) [Mi. vii. 16], etc.; and

(iii.) some others.

† For the great Leading Rules, see Pt. I. § 19.

II. When the 2ᵈ Rt-letter has *Shva*, a Vowel is given* to it in Pause. This Vowel is generally the same as either

(i) the Vowel which the 2ᵈ Rt-letter HAS IN THE FIRST word of the Tense or set [see examples below]; or

(ii) the Vowel which the 2ᵈ Rt-letter TAKES IN PAUSE in the FIRST word of the Tense or set. Thus,

(i.) (*a*) The Pause-form of יִפְקְדוּ 3 pl. *m.* Fut. *K.* is יִפְקֹדוּ׃ ; *i.e.* the Pause-vowel for the 2ᵈ Rt-letter is ◌ֹ, this being the Vowel of the 2ᵈ Rt-letter in the first word of the Tense (or set) *viz.* יִפְקֹד 3 s. *m.*;

b) So in *Niph.* Fut., the Pause-form of יִפָּקְדוּ 3 pl. *m.* is יִפָּקֵדוּ׃, the first word of the set being יִפָּקֵד 3 s. *m.* So, in *Pĭ.*, יְפַקְּדוּ 3 pl. *m.*, p. יְפַקֵּדוּ׃.

(*c*) So, for the 1 s. & 1 pl. Fut. w. the ה of § 144, the forms are
Kal אֶפְקְדָה 1 s., p. אֶפְקֹדָה׃, & נִפְקְדָה 1 pl., p. נִפְקֹדָה׃; [also ii (*b*)];
Niph. אִפָּקְדָה 1 s., p. אִפָּקֵדָה׃, & נִפָּקְדָה 1 pl., p. נִפָּקֵדָה׃;
etc., etc.

(ii.) (*a*) The Pause-form of פָּקְדוּ 3 pl. Past *Kal* is פָּקָדוּ׃, the Pause-vowel being ◌ָ because the 2ᵈ Rt-letter TAKES ◌ָ for its Pause-vowel in the first word of the set (*viz.* פָּקַד 3 s. *m.*, p. פָּקָד׃);

b) So in the Fut. *Kal* of the (◌ַ)-form, the Pause-form of יִלְבְּשׁוּ 3 pl. *m.* is יִלְבָּשׁוּ׃, because יִלְבַּשׁ 3 s. *m.* (the first word of the set) has the Pause-form יִלְבָּשׁ. So in the 1 s. and 1 pl. w. the ה of § 144, thus אֶלְבְּשָׁה p. אֶלְבָּשָׁה׃.

N.B. (iii.) Sometimes we find the ◌ֵ of the פָּעֵל form of Past Tense [§ 188 (A)], instead of the ◌ָ for the ◌ַ of the פָּעַל form in ii (*a*); thus חָדֵלוּ׃, Pause-form of חָדְלוּ 3 pl. Past *Kal* of חדל, has the ◌ֵ [of the unused 3 s. *m.* Past חָדֵל] instead of ◌ָ for the ◌ַ of חָדַל.

166. (*a.*) Often no further change is made by the Pause. But

(*b.*) If a SLIGHT-vowel precedes the *Shva* which is to be replaced by a Vowel in Pause, that SLIGHT-vowel disappears (there being no longer any need of it) when this Shva has given place to a Vowel. The *Shva* (Simple, or Compound), which had given place to the Slight-vowel, then returns; thus,

---

* Except (i.) Infinitives with Affs.; (ii.) Participles, see § 164 (δ) & (ε); and (iii.) a few words the regular Pause-form of which is NOT adopted in Pause.

(i.) of פִּקְדֽוּ Imper. *K.* 2 pl. *m.* (fr. פְּקֹד) the Pause-form is פְּקֹֽדוּ׃, and of עִמְדֽוּ (fr. עֲמֹד) the Pause-form is עֲמֹֽדוּ׃.* So

(ii.) of שִׁמְעֽוּ (fr. שְׁמַע, p. שְׁמָֽע׃) we have שְׁמָֽעוּ׃. And so

(iii.) the Pause-forms of שָׁמְרָה, קָרְבָה, [Imper. 2 s. *m.* w. ה, § 141 (γ)], would be שְׁמֹֽרָה׃ fr. שְׁמֹר, קְרָֽבָה׃ fr. קְרַב (p. קְרָֽב׃), and

(iv.) the Pause-form of תַּעַבְרֽוּ [see § 171 (i.)] is תַּעֲבֹֽרוּ׃ (fr. יַעֲבֹר); and, of יֶחֶרְדֽוּ [§ 171 (ii)], יֶחֱרָֽדוּ׃ (fr. יֶחֱרַד).

(*c*). The Pause-forms of the *Hithp.* Past,† Imper., & Fut., have ָ to the 2^d^ Rt-letter, thus הִתְאַזָּֽר׃ 3 s. *m.* Past, הִתְפַּלָּֽשִׁי׃ Mi. i. 10 (*Krî*) Imper. 2 s. *f.*, אֶתְפַּלָּֽל׃ 1 s. Fut., יִתְקַדָּֽשׁוּ׃ 3 pl. *m.* Fut., etc.; and consequently, [since

N.B. generally ֶ is given before חָ, for Euphony],‡

(*d*). when the 2^d^ Rt-letter is ח, the 1^st^ Rt-letter has ֶ in these *Hithp.* Pause-forms; thus יִתְנֶחָֽם׃ 3 s. *m.* Fut., תִּתְנֶחָֽלוּ׃ 2 pl. *m.* Fut., etc.; and so, with 2^d^ Rt-letter ה, we have וְהִטֶּהָֽרוּ׃ 3 pl. Past w. ו Conv. (of טהר).

(*e*). The ן of § 145 is often found at the end of Pause-forms also;§ thus, in *v.* 28 of Ps. civ. יִלְקֹט֑וּן (of יִלְקְטוּ, fr. יִלְקֹט). So *v.* 22 יִרְבָּצֽוּן׃ (of יִרְבְּצוּ, fr. יִרְבַּץ p. יִרְבָּֽץ׃), in *v.* 30 יִבָּרֵא֑וּן (of יִבָּרְאוּ, fr. יִבָּרֵא), & so *v.* 29 יִבָּהֵלֽוּן, *v.* 22 יֵאָסֵפ֑וּן [ֵ to compensate for the

---

* This Pause-form occurs Na. ii. 9 with the Accent ֑ merely. Cp. § 167 (ii, *a*).

† Except, of course, the 2 pl. *m.* & *f.* Past.

‡ As in § 6 (*d*); and so אֶחָיו fr. אַחִים Tab. XIII. 2, etc.

§ Observe, the Accent is brought then upon the *last* syllable.

Dag. F. of *Niph.*]; *v.* 26 יְהַלֵּכ֑וּן (of יְהַלְּכוּ, fr. יְהַלֵּךְ), so *v.* 27 יְשַׁבֵּר֑וּן, etc. So also in § 146.

167. (i.) The Pause-form of a word is generally (but *not* necessarily always)* adopted in Pause.

(ii.) In some Pause-forms a more sonorous pronunciation is given to words. And, as there seems to be no reason why the more sonorous pronunciation should be limited to a place of Pause, so we find in the Bible several instances of such†

(*a*). with OTHER DISJUNCTIVE Accents (*i.e.* where there is a stop less than that of a Pause); also, sometimes,

(*β*). with CONJUNCTIVE Accents (*i.e.* where there is no stop at all, but the contrary).

Thus, for example, (1) with ֒ as יִשְׁכָּ֒בוּ G. xix. 4, (2) w. ֔ (very often) as יִזְעָ֔ק Is. xv. 5, וַיֶּהְבָּ֔לוּ 2 K. xvii. 15; (3) with ֖ (often) as יָעָ֖ץ Is. xiv. 27, נָפָ֖לוּ ix. 9, יִרְבָּ֖ץ xxvii. 10, יִשְׂמָ֖חוּ lxv. 13; (4) w. ֗ as שְׁמָ֗ע Ez. xliv. 5, יִשְׁמָ֗ע Is. vi. 10; (5) w. ֙ (*Pashta*) as יִצְעָ֙ן Is. xxxiii. 20, נִמְלָ֙חוּ Is. li. 6, שְׁמָ֙עָה Dan. ix. 19 [fr. שִׁמְעָה § 141 (γ, 2)], etc.;—and (6) with Conjunctives, as שָׁפָ֣ט 1 S. vii. 17, סְעָ֣ד Ju. xix. 5, הֲיִצְלָ֣ח Ez. xvii. 15.‡

---

* Thus עַבְדָּ֑ךְ *Thy servant* Ps. cxix. 65 (instead of עַבְדְּךָ as in Ps. cxvi. 16, w. ֥֫). So נוֹעֲד֑וּ [Sect. XV.] Ps. xlviii. 5, and יְדַכְּא֑וּ Ps. xciv. 5.—But יִפְּל֑וּ Ps. xlv. 6 may hardly be reckoned here; because the verse has ֥֫ in it [Pt. I. § 68], and in that case ֑ not seldom occurs *without* Pause-form (though often also with the Pause-form, as in עָמָ֑ד Ps. i. 1, etc.

† For expressing energy, or for energy of expression, or for emphasis, or for rhythmic force, etc.)

‡ The three last forms were just mentioned in §§ 138 (A, v), 141 (*a*, Note). The bare mention of them was all that could well be made then.

The Student may now, for Practice, parse the following Pause-forms. It will be advisable also to write out the SIMPLE WORDS OF WHICH THESE ARE THE PAUSE-FORMS :—

PRACTICE ON PAUSE-FORMS.

⁂ The references (I) & (II) are to the main divisions of § 165.

עָמָֽד: (I, β), שָׁמָֽעַתְּ [I. β, Note (*)], אָכָֽלְתְּ, בָּגָֽדְתִּי: וּמָשָֽׁל:

שָׁמָֽעְנוּ וּמָרָֽדְנוּ, יִמְחָֽץ: (I, β), אֶמְעָֽד, נִסְכָּֽלְתְּ, נִסְתָּֽרְנוּ: יָשָֽׁרְתִּי

וְהִקְדָּֽשְׁנוּ הִתְהַלָּֽכְתִּי, יִתְגַּדָּֽל:

יִשְׁמֹֽרוּ: [II. i (a)], תִּשְׁמֹֽרוּ, תִּפְרֹֽצִי, יִלְכֵּֽדוּ: [II. i (b)], תִּלְכֶּֽדִי

יְלַמֵּֽדוּ, יְלַמֵּֽדוּן, גִּדֵּֽלָה: (II i.) שִׁכֵּֽלוּ, זַמֵּֽרוּ: דַּבֵּֽרִי, דִּבֵּֽרוּ:

וְדַבֵּֽרוּ, יְדַבֵּֽרוּ, וַיְדַבֵּֽרוּ, יָכֹֽלוּ: [II. i, & § 138 (A) (iii.)],

חָפֵֽצָה: [II. i, & § 138 (A) (ii.)], אֶשְׁמֹֽרָה: [II. i (c)], אֶכְבֵּֽדָה:

אֲזַמֵּֽרָה: וַאֲזַמֵּֽרָה, וְנִכְרָֽעָה: [II. ii. (b)], וַיְצַטָּֽירוּ: [p. 89(*), (ii.)]

מָֽרָדוּ: [II. ii (a)], אָכָֽלָה, וְשָׁמָֽרוּ, וְנִלְכָּֽדוּ, יִשְׁכָּֽבוּ: [II. ii (b)],

יִשְׁכָּֽבוּן: תִּשְׁכָּֽחִי, תִּלְמָֽדוּ, אֶשְׁאָֽפָה, גָּבֵֽרוּ, יִתְלַכָּֽדוּ: [§166.(c)],

הִתְפַּלָּֽשִׁי:

זְכֹֽרוּ: [§ 166. b (i.)], עֲבֹֽרִי, שְׁלָֽחוּ: [§ 166. b (ii.)], שְׁמֹֽרָה:,

שְׁמָֽעָה: [§166. b(iii.)], תַּעֲמֹֽדוּ: [§166. b (iv.)] יִתְפַּלָּֽצוּן, תִּתְנֶחָֽלוּ:,

יֶחֱרָֽבוּ:

[The Student may now pass on to the EXERCISES on pp. 125–127, after looking at the intervening pages sufficiently for him to be able to refer thereto for information which he may require respecting the forms of certain Verbs in the Exercises. References to these pages will be rendered more easy by the following INDEX.]

INDEX FOR PAGES 113–124.

§ 167 (i.) Pause-forms generally (NOT always) used in Pause . . . . p. 113
(ii.) Pause-forms used also, sometimes, when NOT in Pause . . . p. 113
§ 168 (i.) A Long-Vowel, followed by Quiescent Shva, shortened at the end of a word (α) if followed by (־) *Makkêph*, (β) when the Accent is 'turned back' [Pt. 1, § 46] . . . . p. 114
(ii.) 'Furtive' ַ to be under הּ, and under ח or ע at the end of a word, after any Long-vowel except ָ . . . . p. 114
(iii. β). Table of 'Compensation'-vowels for an omitted Dagesh . p. 115
(iv.) Moving *Shva* takes a Compound form under any one of the four letters א ה ח ע . . . . p. 115
(v.) A 'Slight'-vowel, and a Real Short-vowel, preceding such a Compound Shva, adopt a corresponding form . . . . . p. 115
§§ 169–179. Verbs having [א], ה, ח, or ע, for 1st Rt-letter . . . pp. 115–120
§ 180. Verbs having א, ה, ח, or ע, for 2d Rt-letter . . . . . . p. 120
[& Appx pp. 321 & 322, 368 & 369]
§ 181. Verbs having הּ, ח, or ע, for 3d Rt-letter . . . . p. 120
[& Appx pp. 370 to 374]
§ 182. Verbs having ר in the Root . . . . p. 121
§ 183. Verbs having ן, or ת, for 3d Rt-letter . . . . . . pp. 121 & 122
§ 184. Verbs having one of the six letters ב ג ד כ פ ת in the Root . . . . pp. 122–124
§ 185. Verb-forms may have Pron-Affs. attached to them . . . . pp. 124
§ 186. Table of SEVEN important CLASSES of Variations . . . . pp. 124

II. CERTAIN NECESSARY VARIATIONS.

168. The Student knows already from Pt. I. that

(i.) A Long-vowel, followed by Quiescent ◌ְ, is generally shortened if the Accent be removed from it [Pt. I. § 55 (9, *b*)];

(*a*). for some examples of this Shortening* when *Makkêph* (־) follows the word,† see '[Note]' in the 'Notes on Tab. XIV.'

(*β*). As examples of this Shortening when the Accent is 'turned back' [Pt. I. § 46] ‡ we have לְהִסָּ֥תֶר שָׁ֗ם *for* [the workers of mischief] *to be hid there* (Job xxxiv. 22, Inf. *N.* for לְהִסָּתֵ֙ר), and בַּל־יִפָּ֥קֶד רָֽע׃ *he shall not be visited by evil* (Prov. xix. 23, 3 s. *m.* Fut. *N.* for יִפָּקֵ֙ד), etc.

(ii.) Beneath הּ (*i.e.* ה with *Mappêk*), and beneath ח & ע at the end of a word, ◌ַ must be put after any Long-vowel except ◌ָ; and this ◌ַ is called 'Furtive Pathakh,' and is pronounced *before* the letter beneath which it stands; Cp. Pt. I. § 60.

[Obs. We need not say 'at the end of a word' (and so *vowelless*) in the case of הּ; for the dot stands in the ה to show that it is *not Quiescent*, and it is only when 'at the end of a word' § that ה is ever Quiescent]:

(iii.) (*a*). There must be variation from Tab. XIV. by the omission of Dag. F. where it would have to stand in one

---

[*] For the Vowel to be chosen, in each case, see the great Leading Rules in Pt. I. § 19.

[†] Thus (fr. תִּגְבֹּל) תִּגְבָּל־בָּהּ Zech. ix. 2. But יִגְבּוֹל־אֹתוֹ Josh. xviii. 20, in which וֹ is not shortened; and so יִגְנֹב־אִישׁ Ex. xxi. 37.

[‡] But הוֹלֶם פָּ֑עַם Is. xli. 7, in some Bibles;—הוֹלֶם פָּ֑עַם in some.

[§] And therefore at the end of a *syllable*, and so *vowelless*.

of the five letters אהחער which do not receive Dagesh [Pt. I. § 49]; and, by reason of this,

(*β*). 'Compensation' (as it is called), for an omitted Dag. F., is often made

by lengthening {
◌ַ into ◌ָ
◌ֶ & ◌ִ into ◌ֵ
◌ָ (ŏ) & ◌ֻ into ◌ֹ
} Cp. Pt. I. § 19:—

(iv.) A Moving Shva beneath any one of the four letters אהחע takes a Compound form [Pt. I. § 24]; and

(v.) (*a*). A 'Slight'-vowel, and (*β*) A Real Short-vowel, preceding such a Compound-Shva, generally adopts the form which agrees with that Compound-Shva [Cp. §§ 3 (*d*), 4 (*d*), & 169 (*a*, ii)].

[Note. There are some further Variations in the case of Verbs having in the Root one of the four letters אהחע mentioned in (iv.) above.]

III. FIRST ROOT-LETTER ה, ח, or ע.

169. [Note. (*a*.) Verbs having א as 1st Rt-letter (*i.e.* פ'א) agree in many parts with those having ה, ח, or ע, as 1st Rt-letter; but, (*b*.) there are some so important differences between the two sets of Verbs that it is best to give a special Section (XIV.) to the Verbs פ'א,—and to proceed now with the others only, to § 179].

Verbs having ה, ח, or ע, as 1st Rt-letter have

(*a*). A Compound Shva under the 1st Rt-letter not only

(i.) where there is Shva Moving in Tab. XIV.; thus, עֲמַדְתֶּם like פְּקַדְתֶּם, etc.; but also

(ii.) sometimes where Shva is Quiescent in Tab. XIV; thus יַעֲמֹד corresponding to יִפְקֹד, and so יֶעֱרַב to יִלְבַּשׁ; prefix-letters generally taking ◌ֶ before ◌ֱ, and ַ before ֲ, and ָ (ŏ) before ֳ. See Tab. XVI (1);—also

(β). simple ְ Quiescent, sometimes, under the 1st Rt-letter, with a ֶ or ַ TO THE PREFIX-LETTER AS IN (*a*, ii.); thus, for example,

(i.) לַחְצֹב, לַחְקֹר, לַחְשֹׁב, לַחְתֹּם, etc., (Inf. *K.* w. ל),* and

[(ii.) לַחְמָם Is. xlvii. 14, for which see §§ 137 (2, Note *) & 164 (β).]

(iii.) יַעְצֹר and יֶעְשַׁן 3 s. *m.* Fut. K., נֶעְדַּר 3 s. m. Past and נֶעְלָם† s. *m.* Partic. *Niph.* [Cp. Tab. XVI (1)], etc.

[Note. The simple ְ *often* occurs under ח as 1st Rt-letter].

170. The Fut. *K.* (except the 1 s.) has one or other of the four forms יַעֲמֹד, יַעְצֹר, יֶעֱרַב, יֶעְשַׁן;—and it may be said that, as in these four words, the prefixes יתן take

(i.) generally ַ‡ when the 2d Rt-letter bears ֹ, and

(ii.) generally ֶ§ when the 2d Rt-letter bears ַ. But

(iii.) when, in derived forms, the vowel is removed from 2d Rt-letter, there is sometimes an interchange of these vowels for the יתן, as in (1) נֶחְמְדֵהוּ (fr. נַחְמֹד, w. aff. ֵהוּ *him*, Sect. XXII.), (2) יַחְדְּלוּ (fr. יֶחְדַּל).‖

(iv.) N.B. The prefix א takes ֶ as in Tab. XIV, and the 1st Rt-letter takes sometimes ְ, sometimes ֱ; thus

---

* (*a*) But we have also לַחֲבֹשׁ, לַחֲגֹר, לַחֲטֹא, לַחֲלֹף, etc., like Tab. XVI (1). Also (*b*) with ב we have בֶּעֱזֹר 1 Chr. xv. 26.

† For נֶעֱבָד Eccl. v. 8, some have the anomalous נֶעְבָּד.

‡ With a few exceptions, as יֶהְדֹּף Pr. x. 3, יֶחֱשֹׂף Ps. xxix. 9, תֶּהְדֹּפוּ Ez. xxxiv. 21.

§ The form תְּהַלַּךְ (3 s. *f.* Fut. *K.* of הלך) Ex. ix. 23, Ps. lxxiii. 9, is rare.

‖ So אַחְדְּלָה *K.* Fut. 1 s. (אֶחְדַּל), w. the ה of § 144.

(1) אֶהְפֹּךְ, אֶהֱלֹךְ, (2) אֶחְבֹּל [אֶחֱטָם־, § 168 (i. *a*)],
אֶחְסַר, אֶחֱבֹשׁ, (3) אֶעֱבֹד, אֶעֱבֹר, אֶעֱמֹד, etc.

[Note. (*a*) Some Verbs have different senses, or shades of sense, in the two forms of (i.) and (ii.) above; thus יַחֲרֹשׁ *he will plough*, יֶחֱרַשׁ *he will be deaf* (also *he will be silent*).

(*b*) חפץ has the form יַחְפֹּץ ordinarily, but the other form יֶחְפָּץ: in Pause. So תַּחְפֹּץ, יַחְפְּצוּ, & אֶחְפֹּץ,—but תֶּחְפָּץ:, יֶחְפָּצוּ:, יֶחְפָּצוּן:, & אֶחְפָּץ:.

171. A Compound-Shva is always Moving.* Therefore it can never stand when the following letter is to have Shva, but (*unless it gives place to a simple* ◌ְ *Quiescent*) † it must always be replaced by a Slight-vowel. Thus (i.) from יַעֲמֹד 3 s. *m*. Fut. *K*., we have [Tab. XVI (1)] יַעַמְדוּ 3 pl. *m*., and so תַּעַמְדִי 2 s. *f*., תַּעַמְדוּ 2 pl. *m*.; the ◌ֲ being generally replaced by ◌ַ as Slight-vowel.

(ii.) So, from יֶעֱרַב we have יֶעֶרְבוּ,—fr. יֶחֱרַד, יֶחֶרְדוּ, etc.; the ◌ֱ being generally replaced by ◌ֶ as Slight-vowel. And

[(iii.) so ◌ֳ is replaced by ◌ָ before Shva, in *Hoph*. § 179].

(iv.) So, for 1 s. Fut. *K*. w. the ה of § 144, we have אֶעֶזְבָה (fr. אֶעֱזֹב), אֶעֶלְצָה (fr. אֶעֱלֹץ), אֶעֶרְכָה (fr. אֶעֱרֹךְ); ‡ [and, so אֶחֶרְדָה (fr. אֶחֱרַד)]. But observe, for the 1 s. Fut.,

(v.) forms in which *simple* ◌ְ *Quiescent* occurs under the 1st Rt-letter, as אֶעְבְּרָה (fr. עבר), are the same as אֶפְקְדָה (fr. פקד).

---

* It is only a *Moving* Shva that takes a compound form.

† As in יַעַלְצוּ Ps. v. 12 (יַעֲלְצוּ Ps. xxv. 2, lxviii. 4), יֶחֶרְדוּ Ez. xxvi. 18 (יֶחֱרְדוּ in five other places), etc.

‡ The form אַהַרְגָה G. xxvii. 41, with ◌ֲ ◌ַ is rare.

(vi.) So the 1 pl. Fut. *K.* with the ה of § 144, has the forms (1) נַעַבְרָה, נַחַלְמָה, with a Slight-vowel under the 1st Rt-letter; and (2) נַעְבְּרָה, נַחְפְּשָׂה, with the ְ Quiescent.

172. It does not follow from § 171 that a Slight-vowel occurs *only* in such cases. On the contrary, the help of the Slight-vowel is sometimes given in a derived form, although the simple word has ְ Quiescent. Thus, יַעְצֹר occurs only with ְ Quiescent, but we have (w. Aff. ֵהוּ *him*, Sect. XXII.) וַיַּעַצְרֵהוּ 2 Kings xvii. 4.

173. In the Imper. *K.* 2 s. *f.* & 2 pl. *m.* these Verbs generally agree with Tab. XIV, *i.e.* the Slight-vowel for the 1st Rt-letter is generally ִ, as in עִמְדִי, עִמְדוּ. [But we find חֶשְׂפִּי Is. xlvii. 2, where the ֶ is a real Short-vowel, (the ְ Quiescent being followed by Dag. L.)].

174. In all the instances mentioned in §§ 171–173, the 'Slight'-vowel is no longer needed when, the word being in Pause, the 2d Rt-letter has a vowel. The Compound Shva then returns to the 1st Rt-letter; thus,

(*a.*) יַעֲמֹדוּ׃ (Pause-form of יַעַמְדוּ), יֶחֱרָדוּ׃ (of יֶחֶרְדוּ), etc.;

(β.) אֶעֱלֹזָה׃ (of אֶעֶלְזָה), נַעֲבֹרָה׃ (of נַעַבְרָה), etc.

(γ.) And so in the Imperative, עֲבֹרִי׃ (Pause-form of עִבְרִי), עֲמֹדוּ׃ (of עִמְדוּ).* †

---

* A Pause-form sometimes occurs of a word which itself nowhere occurs; thus, חֳרָבִי Is. xliv. 27, for חִרְבִי which does not occur anywhere.

[Obs. (1) The ָ (in this word חֳרָבִי) is Pause-vowel for ְ. The Imper. 2 s. *m.* of חרב *to be dry*, would be חֲרַב (like יֶחֱרַב, תֶּחֱרַב). The only 2 s. *m.* Imper. of חרב which occurs is חֲרֹב *lay waste*, Jer. l. 21.

(2) The ֳ (of the ח) may be supposed to belong to the same class as the ŏ of קָ in קָרְבָה. See more in 'Appendix.'

† So חֲדָלוּ׃ Pause-form of חִדְלוּ (§ 173) fr. חֲדַל 2 s. *m.* And so we should have אֶחְדָּלָה׃ for אַחְדְּלָה (p. 116, Note ‖), and אֶחֱרָדָה׃ for אֶחֶרְדָה (§ 171, iv).

175. Two examples from the *Niph.* Voice were adduced in § 169 (*β*, iii.). Here we may add that

In *Niph.* (1) the prefix נ (Past and Partic.) has generally ◌ֶ*, but (2) the prefix ה (in the Inf. and Imp.), and the prefixes אִיתן (in the Fut.) have ◌ֵ†; see Tab. XVI (1). Moreover

176. (i.) the 1st Rt-letter has (*α*) sometimes ◌ֱ, as in נֶעֱזַב; and (*β*) sometimes ◌ְ, as in נֶעְדַּר [Cp. § 169 (*β*, iii.)].

(ii.) When, however, the 2d Rt-letter has ◌ְ, the 1st Rt-letter *cannot ever* have ◌ֱ. It must then have either (1) a *Slight-vowel*, as in נֶעֶרְמוּ, נֶחֶרְבוּ, נֶהֶפְכוּ, or (2) a Quiescent ◌ְ, as in נֶחְשְׁבוּ, נֶהְפְּכוּ. But

[N.B. the 'Slight'-vowel of (ii, 1) is not needed in Pause, because then the 2d Rt-letter has a vowel; thus, we have נֶעֱצָרָה׃ 3 s. *f.* Past *Niph.* in Pause, and so נֶעֱנָשׁוּ׃ and נֶחְשָׁבוּ׃ 3 pl. Past].

177. In PĬ., PŬ., and HITHP., these Verbs agree with Tab. XIV.

178. In *Hiph.* the 1st Rt-letter has (i.) sometimes ◌ְ (preceded by ◌ֶ in Past, and by ◌ַ in other parts), as in הֶעְתִּיקוּ, מַעְתִּיק, וַיַּעְתֵּק, etc.;—but (ii.) more often ◌ֱ preceded by ◌ֶ in Past,‡ as in הֶעֱבִיר, הֶעֱבַרְתִּי, etc., and (iii.) ◌ֲ preceded by ◌ַ in Inf., Partic., Imp., & Fut. [Tab. XVI (1)];—also (iv.) sometimes ◌ֲ preceded by ◌ַ in the Past, especially

N.B. in the 2 & 1 sing. and 2 pl. when with the pref. ו; thus וְהַעֲמַדְתָּ, וְהַעֲבַרְתִּי (but הֶעֱבַרְתִּי), וְהַחֲרַמְתֶּם (but הֶחֱרַמְתֶּם), etc.;

---

* Also ◌ַ (i) rarely in the Past, as in נַחְבֵּאתָ 2 s. *m.* (for the אֵ see Sect. XIX.); and (ii) sometimes in Partic. forms, as in Sect. XX., and so נַעֲרָץ Ps. lxxxix. 8, and נַחֲרָבוֹת as well as נֶחֱרֶבֶת and נֶחֱמָדִים, etc., and so נַעֲלָמָה, etc.

† To compensate for the Dag. F., which cannot stand in the letters אהחע.

‡ A ◌ֲ preceded by ◌ֵ, as in הֵעֲבַרְתָּ (2 s. *m.*) Josh. vii. 7, is rare.

but also וְהֶחֱזַקְתִּי 1 S. xvii. 35 (where the Accent is *not* thrown forward, § 160).

[Note (*a*). From some Roots, *only* ◌ֲ forms occur. So those in (i) and יֶעְתַּק Fut. *K.* And so,

(*b*) בַּעְשֵׂר (Neh. x. 39) Inf. *Hiph.* w. בּ, as in Deut. xxvi. 12 לַעְשֵׂר w. ל (see p. 79, Note †); and יַעְשֵׂר Fut. *K.*]

179. In *Hoph.* the 1st Rt-letter has ◌ֳ generally* agreeing with the ◌ָ (ŏ) of the Voice, and this ◌ֳ is replaced by ◌ָ (ŏ, as a 'Slight'-vowel) when the 2d Rt-letter has ◌ֳ. Tab. XVI (1).

[N.B. The 'Slight'-vowel is not needed in Pause, because then the 2d Rt-letter has a vowel; thus, we have הָחֳרָבָה׃ 3 s. *f.* Past *Hoph.* in Pause.]

IV. SECOND ROOT-LETTER א, ה, ח, or ע.

180. For the purposes of this Exercise-book, the Variations when the 2d Rt-letter is א, ה, ח, or ע, are sufficiently given in Tab. XVI (2). Some additional remarks shall be given in an Appendix.

V. THIRD ROOT-LETTER הּ, ח, or ע.

181. The Variations when the 3d Rt-letter is הּ, ח, or ע, are sufficiently given in Tab. XVI (3), with the following additions :—

(1.) (*a*) The Furtive ◌ַ under הּ, ח, or ע, at the end of a word, after any Long-Vowel (other than ◌ָ), is dropped when, by any addition being made to the word, the 3d Rt-letter is no longer at the end. Thus, fr. Inf. Constr. שְׁלֹחַ (Abs. שָׁלֹחַ or שָׁלוֹחַ), we have שָׁלְחִי *my sending*, etc ;—and fr. the Partic. שֹׁלֵחַ s. *m.*, we have שֹׁלְחִים pl. *m.*; & fr. שָׁלוּחַ s. *m.*, שְׁלוּחָה or שְׁלֻחָה s. *f.*, etc.

---

* But we have ◌ֲ also; thus הָהְפַּךְ Job xxx. 15, which is just like הָפְקַד.

(β) The dot of הּ is no longer wanted when, by any addition being made to the word, the 3^d^ Rt-letter is no longer at the end. The dot (*Mappêk*) is always dropped then; thus, fr. גָּבַהּ 3 s. *m*. Past, גָּבְהָא Ez. xxxi. 5 (for גָּבְהָה) 3 s. *f*., גָּבַהְתָּ 2 s. *m*., etc.

Further remarks will be given in the Appendix.

VI. VERBS WITH ר IN THE ROOT.

182. (i.) Verbs whose 1st Rt-letter is ר agree with Tab. XIV except that, in the *Nφ*., the prefixes ה and איתן have ◌ֵ (instead of ◌ִ followed by Dag. F.); thus, הֵרָפֵא Inf. *Nφ*., אֵרָפֵא 1 s. Fut., יֵרָפְאוּ 3 pl. *m*. Fut., etc.

(ii.) Verbs whose 2^{d} Rt-letter is ר agree with Tab. XIV except that, in *Pĭ*., *Pŭ*, & *Hθ*.,

(*a*) the Dag. F., for those three Voices, cannot appear; and

(β) compensation is made by lengthening ◌ַ into ◌ָ, ◌ִ into ◌ֵ, ◌ֻ into ◌ֹ, in accordance with Pt. I, § 19;

[for these Verbs in (ii), see "APPENDIX TO TAB. XVI (2)."]

(iii.) Verbs whose 3^{d} Rt-letter is ר agree generally with Tab. XIV; but sometimes ◌ַ occurs (instead of some other vowel) before the ר, as in שִׁבַּר 3 s. *m*. Past *Pĭ*., and sometimes ◌ֶ as in דִּבֶּר 3 s. *m*. Past *Pĭ*. often. But this is not limited to these Verbs; see Tab. XIV Note (*e*).

VII. VERBS WHOSE THIRD ROOT-LETTER IS ן OR ת.

183. When in the process of word-forming, a letter would occur twice together and the first one would have ◌ְ Quiescent, this letter with ◌ְ *Quiescent* is dropped; and Dag. F. (as imply-

ing a letter with –ְ *Quiescent*, before it) is then given* to the next letter. For example,

(*a*) נָתַנּוּ is 1 pl. Past *K*. of נתן† [for נָתַ(נְ)נוּ, like פָּקַדְנוּ], נִשְׁעַנּוּ 1 pl. Past *Nφ*. of שׁען [like נִפְקַדְנוּ]. Similarly,

(*β*) with 3ᵈ Rt-letter ת, כָּרָֽתָּ׃ Pause-form of כָּרַתָּ [for כָּרַ(תְ)תָּ like פָּקַדְתָּ], כָּרַתִּי [like פָּקַדְתִּי], נִכְרַתָּ [like נִפְקַדְתָּ]; so fr. שׁחת, שִׁחַתָּ, שִׁחַתֶּם, [like פִּקַּדְתָּ, פִּקַּדְתֶּם,—see Tab. XVI (2) (*a*, 3)], הִשְׁחַתִּי [like הִפְקַדְתִּי]; so fr. שׁבת, הִשְׁבַּתָּ, הִשְׁבַּתִּי, הִשְׁבַּתֶּם; etc.

(*γ*) So הַאְזֵנָּה G. iv. 23, Is. xxxii. 9 [given by some with אְ, and by some with –ֵנָה instead of –ֵנָּה (see Note *)].

VIII. Verbs having any of the Six בגדכפת in the Root.

184. The Root פקד has two of these in it. There are reasons for preferring this for Tab. XIV, or it might have been well to choose a Root such as כתב *to write* (of which all the Rt-letters are of those six). For, as the Student knows already [Pt. I, 47], those six letters have Dag. Lene

(i) at beginning of a word (except as in § 48, Pt. I).

(ii) after a *Quiescent* –ְ.

And [N.B.] the Dag. L. cannot stand after aught else than *Quiescent* –ְ.

Hence the presence of these letters is useful to the Student as shewing him at once where a –ְ preceding one of them is

---

* This Dag. F. is sometimes not put in נ; thus תֵּאָמַנָה׃ Is. lx. 4 [for תֵּאָמַ(נְ)נָה׃ § 165 (I, *γ*)], תֵּעָגֵנָה Ru. i. 13 [for תֵּעָגֵ(נְ)נָה like תִּפָּקַדְנָה]; תְּרַנֵּנָה Ps. lxxi. 23; [for תְּרַנֵּ(נְ)נָה like תְּפַקֵּדְנָה]. So תִּשְׁכֹּנָה׃ given in the margins of several Bibles for תִּשְׁכֹּנָּה׃ [*i.e.* תִּשְׁכֹּ(נְ)נָה like תִּפְקֹדְנָה] Ez. xvii. 23.

† For the forms of this Irregular Verb, see 'Notes on Tab. XIX.'

Quiescent or Moving. This, so far as regards the 1st & 3d Rt-letters, is sufficiently shewn to him by Tab. XIV. We have therefore to deal here with those Verbs only which have one of those six letters as *Second* Rt-letter. See below, (α)–(δ). [In (α), the ◌ְ is seen to be (1) sometimes Moving, but also once or twice Quiescent, after the prefixes בּ & כּ; and (2) mostly Quiescent, but also sometimes Moving, after the prefix ל.]

(α) Inf. *K.* (i) w. בּ,—בִּכְתוֹב, בִּנְפֹל, בִּרְבוֹת [Tab. XXIII], בִּשְׁפַל Eccl. xii. 4 [p. 79, Note *]; but also בִּשְׁפֹּךְ, בִּשְׁכֹּן :—

(ii) w. כּ,—כִּגְבֹהַּ, כִּנְבֹל, כִּנְפֹל, כִּפְגֹשׁ, כִּקְדֹחַ, כִּשְׁכַב (cp. p. 79, Note *); but also כִּזְכֹּר :—

(iii) w. ל,—לִבְגֹּד, לִכְתֹּב twice, לִנְפֹּל four times, and so at least forty others; but also לִנְתֹץ & לִנְתֹשׁ, (each thrice), לִשְׁדֹד, and לִצְבֹא [followed by צָבָא, Nu. iv. 23, viii. 24], but לִצְבֹּא Is. xxxi. 4.

[Note. When the 1st Rt-letter is ה or ע, these generally have ◌ֲ as in Tab. XVI (1). So a 1st Rt-letter ח has often ◌ֲ, but also often ◌ְ [see § 169 (β, i)]. Simple ◌ְ under ח is followed by Dag. L. in one of these six letters [(Pt. I, § 25].]

(β) Fut. *K.* יִכְתֹּב, תִּכְתֹּב, etc., with Dag. L. in 2d Rt-letter, as in the ב of יִלְבַּשׁ, תִּלְבַּשׁ, etc., in Tab. XIV; and so others :—

(γ) *Nφ.* [of שׁבר] Past נִשְׁבַּר, נִשְׁבְּרָה (p. נִשְׁבָּרָה:), etc. Partic. נִשְׁבָּר, etc.; and so others :—

(δ) *Hφ.* [of לבשׁ] Inf. הַלְבֵּשׁ (Abs.), לְהַלְבִּישׁ (with ל pref.); Past הִלְבִּישׁ, הִלְבִּישָׁה, הִלְבַּשְׁתָּ, etc., Partic. מַלְבִּישׁ,

(the Imper. would be הַלְבֵּשׁ, הַלְבִּישִׁי, etc.), Fut. יַלְבִּישׁ (וַיַּלְבֵּשׁ), תַּלְבִּישׁ (וַתַּלְבֵּשׁ), etc.; and so others.

IX. Further Variations.

185. (i) Verb-forms of the Voices *Kal*, *Pĭ-êl*, *Hiph-ĭl*, may have Objective Pronouns in the form of Affixes. For these, and any consequent changes of the Verb-form, see pp. 208–212.

(ii) Pronoun-forms so attached as Affixes to Verbs may serve not only Objectively, but also sometimes where in English we require some Preposition (or other word) after the Verb, and so they occur a few times with Verb-forms of a Passive or Reflexive Voice, and with Intransitive Verbs.

186. There are some important 'Variations' in the case of some Verbs of the following Classes :—

(1)	having 1st Rt-letter	א,	פ״א,	as	אָכַל	*to eat.*
(2)	,, ,,	י,	פ״י,	as	יָשַׁב יָטַב	*to sit.* *to be good.*
(3)	,, ,,	נ,	פ״נ,	as	נָפַל	*to fall.*
(4)	,, 2d Rt-letter	ו, (or י,	ע״ו, ע״י,	as as	קוּם שׂים	*to rise.* *to put.*)
(5)	,, 2d & 3d Rt-letters the same,		כְּפוּלִים,	as	סָבַב	*to go round.*
(6)	,, 3d Rt-letter	א,	ל״א,	as	מָצָא	*to find.*
(7)	,, ,,	ה,	ל״ה,	as	גָּלָה	*to reveal.*

These are dealt with in the following Sections XIV to XX.

[The above is adopted as the least artificial arrangement. We might, however, put the פ״נ first. There are some advantages in so doing. But the arrangement adopted above appears to be the simplest and best.]

VOCABULARY III.

1. אֹזֶן (*f.*) *an ear*, Tab. VII.
2. דבר *Pi*, *to speak.*
3. דֶּרֶךְ (*m.* & *f.*) *a way*, Tab. X (1).
4. עַל Tab. IV (2), *on*, *upon*, *over*, *on account of*, *against*, etc.
5. רָשָׁע *a wicked man*, Tab. IX.
6. שֶׁמֶשׁ (*m.* & *f.*) *Sun.*

N.B. The abbreviations *Nφ.*, *Hφ.*, *Hθ.*, are used below for *Niph-ăl*, *Hiph-il*, *Hithpă-êl.*

EXERCISE XXVI

[*To be translated into English*, § 11 (*a*–*ε*).]

יְיָ מָלָךְ[1]: עֹז[2] הִתְאַזָּר[3]: מַדּוּעַ[4] דֶּרֶךְ רְשָׁעִים[5] צָלֵחָה[6]: בֹּגְדִים[7]
בָּגָדוּ[7]: מֵעִיר[8] מְתִים[9] יִנְאָקוּ[10] וְנֶפֶשׁ חֲלָלִים[11] תְּשַׁוֵּעַ[12]: יִקְטָל[13]־עָנִי[14]
וְאֶבְיוֹן[15]: סָבִיב[16] רְשָׁעִים[5] יִתְהַלָּכוּן[17]: וְיַלְדֵיהֶם[18] יְרַקֵּדוּן[19]: וַיֹּאמְרוּ[20]
לָאֵל[21] סוּר[22] מִמֶּנּוּ וְדַעַת[23] דְּרָכֶיךָ[24] לֹא חָפָצְנוּ[25]: עַד[26] מָתַי[27]
רְשָׁעִים[5] יְיָ עַד[26] מָתַי[27] רְשָׁעִים[5] יַעֲלֹזוּ[28]: אַלְמָנָה[29] וְגֵר[30] יַהֲרֹגוּ[31]
וִיתוֹמִים[32] יְרַצֵּחוּ[33]: הֲנֹטַע[34] אֹזֶן הֲלֹא יִשְׁמָע[35]: אֲנִי שָׁמַעְתִּי[35]:
שָׁכַחַתְּ[36] אוֹתִי וַתִּבְטְחִי[37] בַּשָּׁקֶר[38]: נִאֲצוּ[39] אֶת קְדוֹשׁ[40] יִשְׂרָאֵל:

[1] מלך to reign. [2] [with] strength. [3] אזר to gird. [4] why? [5] רָשָׁע a wicked one (*m.*).* [6] צלח to prosper [§ 165 (II)]. [7] Exerc. XX (14). [8] עִיר a city. [9] men. [10] נאק to groan. [11] חָלָל a wounded one (*m.*). [12] שוע *Pĭ.* to cry out. [13] קטל to kill [§ 168 (i, *a*)]. [14] a miserable one. [15] and a needy one. [16] round about. [17] הלך *Hθ.* to walk. [18] יֶלֶד a young one (*m.*) [Tab. X. 1]. [19] רקד *Pĭ.* to dance. [20] And they have said. [21] to God. [22] depart. [23] and [the] knowledge of. [24] דֶּרֶךְ a way* [Tab. X. 1]. [25] חפץ to delight in, to take pleasure. [26] until. [27] when [26 with 27 = "how long?"] [28] עלז to exult, to triumph. [29] widow. [30] and sojourner. [31] הרג to slay.† [32] יָתוֹם an orphan. [33] רצח *K.* & *Pĭ.* to murder. [34] נטע to plant [§ 140 (δ, iv), (ε)]. [35] שמע to hear [For שָׁמְעוּ see § 165 (II, iii)]. [36] שכח to forget. [37] בטח to trust. [38] שֶׁקֶר falsehood. [39] נאץ *Pĭ.* to despise. [40] [The] Holy ONE of.

---

* Words marked thus (*) need not be given in the Notes again. † *Pu.* to be slain.

וּבְשִׁקּוּצֵיהֶם[41] נַפְשָׁם חָפֵצָה[25]׃ דִּבַּרְתִּי וְלֹא שָׁמֵעוּ[35]׃ וְעַל יְיָ יִשָּׁעֵנוּ[42]׃
צִיּוֹן שָׂדֶה[43] תֵּחָרֵשׁ[44]׃ תִּתְיַפֵּחַ[45] תְּפָרֵשׂ[46] כַּפֶּיהָ[47]׃

דַּרְכֵי[24] צִיּוֹן אֲבֵלוֹת[48]׃ גַּם הִיא נֶאֶנְחָה[49]†··· כָּל עַמָּהּ[50] נֶאֱנָחִים[49]׃
בְּעַטֵּף[51] עוֹלֵל[52] וְיוֹנֵק[53]׃ שָׁאֲגוּ[54] צוֹרְרֶיךָ[55]׃ שָׁרְקוּ[56] וַיַּחַרְקוּ[57]
שֵׁן[58] אָמְרוּ[59] בִּלָּעְנוּ[60]׃ עַד[26] מָתַי[27] אֱלֹהִים יְחָרֶף[61] צָר[62] יְנָאֵץ[39]
אוֹיֵב[63] שִׁמְךָ לָנֶצַח[64]׃ זְכָר־[65] זֹאת אוֹיֵב[63] חֵרֵף[61] יְיָ׃ הוֹרַגְנוּ[31]
כָּל הַיּוֹם[66] נֶחְשַׁבְנוּ[67] כְּצֹאן[68] טִבְחָה[69]׃ קוֹלִי אֶל אֱלֹהִים וְאֶצְעָקָה[70]׃
נַחְפְּשָׂה[71] דְרָכֵינוּ[24] וְנַחְקֹרָה[72]׃ גֹּאֲלֵנוּ[73] יְיָ צְבָאוֹת[74] שְׁמוֹ׃ בְּטֶרֶם[75]
הָרִים[76] הָטְבָּעוּ[77]׃ וּמַיִם לֹא יַעַבְרוּ[78] פִּיו[79]׃ גְּבוּל[80] שַׂמְתָּ[81] בַּל[100]
יַעֲבֹרוּן[78]׃ יִגְעֲשׁוּ[82] עִם וַיַּעֲבֹרוּ[78]׃ הַכְּפִירִים[83] שֹׁאֲגִים[54] לַטָּרֶף[84]׃
תִּזְרַח[85] הַשֶּׁמֶשׁ יֵאָסֵפוּן[86] וְאֶל מְעוֹנֹתָם[87] יִרְבָּצוּן[88]׃ יָקֹשְׁתִּי[89] לָךְ
וְגַם נִלְכַּדְתְּ[90] בָּבֶל וְאַתְּ לֹא יָדָעַתְּ[91]׃ אֶרֶץ רָעָשָׁה[92]׃ וְיֶחֶרְדוּ[93]
בָנִים מִיָּם[94]׃ קְצוֹת[95] הָאָרֶץ יֶחֱרָדוּ[93]׃ וְנִשְׁבַּעְתָּ[96] חַי[97] יְיָ ···
וְהִתְבָּרְכוּ[98] בוֹ גּוֹיִם וּבוֹ יִתְהַלָּלוּ[99]׃

[41] and in their abominations. [42] שען *Nφ.* to lean. [43] [as] a field. [44] חרש to plough. [45] יפח *Hθ.* to breathe out [groans]. [46] פרש *Pï.* to spread out. [47] her hands. [48] אבל to mourn [§ 139 (δ, iii)]. [49] אנח *Nφ.* to sigh. [50] her people. [51] עטף *Nφ.* to swoon [§ 137 (3, †)]. [52] babe, [53] and suckling. [54] שאג to roar. [55] Thy foes. [56] שרק to hiss. [57] חרק to gnash. [58] a tooth. [59] אמר to say. [60] בלע to swallow up. [61] חרף *Pï.* to blaspheme [§ 168 (i, β)]. [62] an adversary. [63] Exerc. XX (52). [64] for ever. [65] זכר to remember [§ 168, (i, α)]. [66] the day. [67] חשב to think, to reckon. [68] as sheep of (*or* for). [69] slaughter. [70] צעק to cry out (in pain). [71] חפש to search. [72] חקר to enquire into. [73] p. 93 (No. 86). [74] [God of] hosts. [75] before that. [76] mountains. [77] טבע *K.* to sink, *Hŏ.* to be founded. [78] עבר to pass, pass over, to transgress.* [79] His commandment (*lit.* mouth). [80] a bound. [81] Thou hast placed. [82] געש *Pŭ.* to be troubled (E.V.). [83] the young lions. [84] for the prey. [85] Exerc. XIX. (33). [86] אסף to gather, gather away. [87] מְעֹנָה a dwelling (*here* "a den"). [88] רבץ to crouch down. [89] יקש to lay a snare. [90] לכד to take. [91] ידע to know. [92] רעש to shake. [93] חרד to tremble. [94] from sea, from [the] West. [95] [the] ends of. [96] שבע *Nφ.* to swear.* [97] liveth. [98] ברך *K.* & *Pï.* to bless, *Hθ.* to bless oneself. [99] Ex. XX. (45). [100] not.

---

* Words marked thus (*) need not be given in the Notes again. † Cp. § 176 (ii, 1).

EXERCISE XXVII.

(*To be translated into Hebrew,* § 11, ζ–μ.)

And Abram[43] passed-over*[1] into[2] the land.[3] And he-moved*[4] thence[5] towards[6] the mountain.[7] Before[8] The LORD's destroying†[9] Sodom[10] and Gomorra.[11] And GOD remembered*[12] Abraham,[44] and sent-away*[13] Lot[14] from the midst[15] of the overthrow,[16] on[2] overthrowing†[17] the cities[18] in which Lot[14] dwelt.[19]

HE-will-bless[20] the fearers[21] of The LORD. The generation[22] of upright-ones[23] (*m.*) shall be blessed.[20] He-that-blesseth-himself[20] [*Hθ.* Partic.] in the earth[24] shall-bless-himself[20] in The GOD of Truth.[25] For as-heaven-is-high (Hebr. *as being-high-of*†[26] *heavens*[27]) above[28] the earth,[24] mighty-hath-been[29] His Mercy[30] on those-that-fear-Him (Hebr. *His fearers*[21] *m.*). As-a-father-is-merciful (Hebr. *as being-merciful-of*†[31] *a father*[32]) to (Hebr. *on*) children,[33] Merciful-hath-been[31] The LORD to (Hebr. *on*) those-that-fear-Him. And I-will-be-merciful-to‖[31] whom[34] I-will-be-merciful-to.[31] In Thee an orphan[35] shall-find-Mercy (Hebr. *shall be compassionated*[31]). Look-forth[36] from Thy-holy-habitation (Hebr. *from the habitation*[37] *of Thy holiness*[38]) from[39] the heaven,[27] and bless[20] Thy people[40] Israel. For Thou, O-LORD, hast-blessed,[20] and [one is] blessed[41] (*m.*) for-ever.[42]

[1] עָבר. [2] בּ the prefix. [3] p. 47 (5). [4] עתק ‡ *Hφ.* [5] מִשָּׁם. [6] § 71. [7] הַר, w. 'def. art.' הָהָר. [8] לִפְנֵי. [9] שחת *Pĭ.* [10] סְדֹם. [11] עֲמֹרָה. [12] זכר (Fut. –̇). [13] שלח *Pĭ.* [14] לוֹט. [15] p. 108 (34). [16] הֲפֵכָה. [17] הפך. [18] p. 56 (2). [19] ישב. [20] ברך *Pĭ.* to bless, *Pŭ.* to be blessed, *Hθ.* to bless oneself. [21] יְרֵאִים (i.e., p. 84, Note *). [22] דּוֹר. [23] יְשָׁרִים. [24] p. 47 (5). [25] אָמֵן. [26] גבה (the ה is consonantal). [27] שָׁמַיִם. [28] עַל. [29] גבר. [30] חסד Tab. X. (1). [31] רחם § *Pĭ.* to be merciful, to be merciful to, *Pŭ.* to be compassionated. [32] אָב. [33] Tab. XIII (4). [34] אֶת אֲשֶׁר. [35] יָתוֹם. [36] שקף *Hφ.* (Imper. 2 s. *m.*, w. ה). [37] מָעוֹן (§ 56, i). [38] קֹדֶשׁ. [39] מִן. [40] עַם (p. 91, 14). [41] *Pŭ.* Partic. [42] לְעוֹלָם [43] אַבְרָם. [44] אַבְרָהָם.

---

* Fut. w. ו Conv. † Infinitive Constr. ‡ § 178 (i).

§ 'Compensation' is NOT made in *Pĭ.* & *Pŭ.*, comp. Tab. XVI (2) (β, iii). The *Pĭ.* Past 3 s. *m.* takes –ֵ as in Note (*e*) on Tab. XIV. ‖ Past w. ו Conv.

SECTION XIV.

VERBS פ״א, *i.e.* WHOSE FIRST ROOT-LETTER IS א [Tab. XVII].

187. Many forms are like those of Verbs whose 1st Rt-letter is ה, ח, or ע.

188. (*a*) The Chief Variations from Tab. XVI (1) arise from some prefixes taking ◌ֹ, as in the Fut. *K.* forms

(i) יֹאבַד etc., fr. אבד, יֹאכַל etc., fr. אכל, יֹאמַר etc., fr. אמר etc.,; and forms used in Pause, such as יֹאבֵד׃, תֹּאבֵד׃, etc.,* which are of the following Class (ii) *viz.*

(ii) יֹאחֵז, תֹּאחֵז, etc., fr. אחז; for some other instances of which (◌ֵ) form see Tab. XVII.

[(iii) For a few forms of *Nφ.* and *Hφ.* see § 190 (*β*).]

(*β*) Some other Variations from Tab. XVI (1) in the *Kal*, are but slight. Thus, (i) ◌ֱ in place of ◌ֲ, see Tab. XVII; and (ii) some contractions, as תֵּזְלִי Jer. ii. 36 (2 s. *f.* Fut. *K.* of אזל), וָאֵחַר G. xxxii. 5 (1 s. Fut. *K.* of אחר, for אֶאֱחַר which does not occur), and so in Pause אֵהָב Pr. viii. 17, etc.

⁂ The Student's attention may be specially called to the Great Rule in the following § (189), Variations in accordance with which will be found to occur in some other Classes of Verbs as we proceed.

189. These Verbs (פ א) offer us the first opportunity of bringing forward the following very important

RULE: The ו Convers. of the Fut. has the power of drawing back the Accent from the last to the penult. syllable, as in

---

[*] The (◌ַ) form also occurs in Pause; thus וַיֹּאכַל׃ G. iii. 6, etc. But,

N.B. The (◌ֵ) form of the Fut. is always adopted when (as in § 165, II) a ◌ְ has to be replaced by a Vowel in Pause; thus יֹאכֵלוּ fr. יֹאכְלוּ, etc.

*וַיֹּ֫אחֶז 2 S. vi. 6, fr. יֹאחֵז (and so וַיֹּ֫אמֶר *v.* 9, fr. the unused יֹאמֵר ; וַתֹּ֫אמֶר 2 K. xix. 23, fr. תֹּאמֵר) ; but

Obs. (i) NOT so in 1 Sing.; thus וָאֹמַר G. xx. 13, etc.; also

(ii) NOT if there be a Shva† between the last two Vowels [thus, וַיִּפְקֹד and וַיֵּאָמֵן remain unchanged]; and

(iii) NOT if the Accent be a Pause-Accent‡; and

(iv) sometimes also NOT, if the Accent be less than the 'Pause'-Accents, in a case of § 164 (β).

Note. (*a*) The Accent is generally NOT drawn back if there be more than one vowel between the ו Convers. and the last syllable [thus we have וַיִּפָּקֵד and וַיֵּאָסֵף], but

(*b*) it *is sometimes* drawn back in such *Nφ*. forms, as in וַיֵּ֫אָסֶף G. xxv. 8, etc.

190. (*a*) The form הֵאָכֹל of Inf. Abs. *Nφ*. was mentioned in 'Notes on Tab. XIV (*d*).' (So הֵאָסֹף 2 S. xvii. 11). The *Nφ*. forms generally are as in §§ 175, 176; and those of other Voices as in the §§ following the two just now cited.

(β) There are a few instances of *Nφ*. and *Hφ*. forms having א Quiescent in ֹ (thus אֹ־), or lost in וֹ or ֹ; thus

(i) *Nφ*. Past 3 pl. נֹאחֲזוּ Jos. xxii. 9, וְנֹאחֲזוּ w. ו Conv. Nu. xxxii. 30 (fr. אחז);

(ii) *Hφ*. Fut. 1 s. אוֹכִיל Hos. xi. 4 (fr. אכל), אֹבִידָה w. ה Jer. xlvi. 8 (fr. אבד).

---

* N.B. When, as here, the last letter of the word has Shva (which is *Quiescent*, being at the end of a word),—a long vowel in the last syllable is shortened on the removal of the Accent from that syllable [Pt. I, § 55 (9, *b*)]. So we have the ֶ here instead of the ֵ in יֹאחֵז, in accordance with Pt. I, § 19.

† Even if it is merely implied by Dag. Forte, as we shall see.

‡ Except וַיֹּאמַר׃ in Job iii. 2, xl. 3, and *v.* 1 of Job iv, vi, viii, ix, xi, xii, xv, xvi, xviii–xxiii, xxv–xxvii, xxix, xxxiv–xxxvi, xxxviii, xl, & xlii; but not in xxxii. 6, nor in Chapters i & ii.

191. The א is sometimes dropped in *Pi.* as in מַלְפֵנוּ Job xxxv. 11 for מְאַלְפֵנוּ Partic. s. *m.*, w. Pron. Aff. for 1 pl.; and in *Hφ.*, as in אָזִין Job. xxxii. 11 for אַאֲזִין, and מֵזִין Pr. xvii. 4 for מַאֲזִין. See more in Appendix.

192. With the exception of (i) the special (‑ֵ)-form of the Fut. *K.*, viz. יֹאכֵל׃, in Pause,*—and (ii) the retaining of the ‑ַ unchanged in the יֹאמַר form when this is used in Pause,—the Pause-forms of these Verbs פ׳א agree generally with §§ 165–167.

[Note. In the above, with Tab. XVII, enough is given for our present purpose, It is unnecessary to give here in detail forms which, as said in § 187, are like some or other of those in §§ 169–179.

For the יֶאֱסֹף form of Fut. *K.*, see Tab. XVII (2, ε, i).]

---

[*] See Tab. XVII (2, γ) for Pause-forms of the Fut. *Kal.*

ADDITIONAL NOTE.

The form אֹכַל (or אֹכֵל) *K.* Fut. 1 s. takes the ה of § 144 thus אֹכְלָה (p. אֹכֵלָה׃). So, with this ה, the 1 pl. Fut. would be נֹאכְלָה (p. נֹאכֵלָה׃).

APPENDIX ON VERBS פ׳א.

As said in § 187, many forms are like those of Verbs whose 1st Rt-letter is ה, ח, or ע. But

(i) The Infin. *K.* has not only the forms אֱכֹל, בַּאֲכֹל, and so אֲמָר־ (with –ָ ŏ on account of the removal of the Accent), but also—with אֶ—בֶּאֱחֹז, בֶּאֱמֹר, כֶּאֱמֹר, *לֶאֱהֹב.

Note (*a*) Sometimes the א has –ְ as in לֶאְסֹר.

(*β*) The common word לֵאמֹר (generally rendered '*saying*') is Infin. *K.* fr. אמר [for לֶאְמֹר or לֶאֱמֹר].

(ii) In the Imper. *K.*,

(*a*) The א has –ֱ as in אֱכֹל, אֱמֹר, and אֱהַב, אֱמַן (p. אֱמָן׃);

(*β*) The Slight-vowel, which the א takes in the 2 s. *f.* and 2 pl. *m.*, is generally –ִ as in אִמְרִי & אִכְלוּ;

(*γ*) But before –ֱ the א takes the Slight-vowel –ֶ, as in אֶחֱזוּ and אֶהֱבוּ. The Pause-forms of these are אֱחֹזוּ׃ and אֱהָבוּ׃ [§ 166 (*b*, i & ii].

(*δ*) With the ה of § 141 (*γ*) we have the 2 s. *m.* Imper. *K.* forms (1) אָכְלָה like שָׁמְרָה, and (2) אֶסְפָּה with אֶ.

Note (1). In אֶחֱזִי 2 s. *f.* Imper. *K.*, Ruth iii. 15, the –ֳ refers to the –ֹ of אֱחֹז. Some however give there אֶחֱזִי like the 2 pl. *m.* אֶחֱזוּ.

(2). For אֶהֱבוּ 2 pl. *m.* Imper. *K.*, Ps. xxxi. 24, some give אֶהֱבוּ.

(3). For the rare form אִסְפִּי 2 s. *f.* Imper. *K.*, comp. § 141 (ϛ).

---

* For this some give לֶאֱהֹב in Eccl. iii. 8. From the Root אהב we have often the form with ה, thus לְאַהֲבָה. The form אַהֲבָה gives, in direct Construction, the form אַהֲבַת—in בְּאַהֲבַת, כְּאַהֲבַת, מֵאַהֲבַת. Comp. § 137 (4, iii) p. 80. And the same form with Pron-Affixes gives בְּאַהֲבָתוֹ etc., see § 137 (4, iii).

The form כְּאָהֳבָם Hos. ix. 10 (Infin. *K.*, fr. אהב, w. כּ pref. and Aff. *their m.*) has –ָ(ŏ), as in Tab. XV, and the ה has –ֳ in agreement with the ŏ of the א.

(iii) (*a*) The Verbs which REGULARLY take ◌ֹ to the prefixes of the Future, as in § 188 (i & ii) are אבד *to perish,* אחז *to hold,* אכל *to eat,* and אמר *to say,*—together with the Verbs אבה and אפה, for which see pp. 267 & 270.

(*β*) Several Verbs פ׳א have Fut. *K.* forms such as

(*a*) יֶאֱרֹב, תֶּאֱרֹב, etc.;

(*b*) יֶאְסֹר (as well as יֶאֱסֹר), and so יֶאְפֹּד Lev. viii. 7;

(*c*) יֶאֱמַץ fr. אמץ, תֶּאֱבַל fr. אבל, etc.;

(*d*) יֶאְשַׁם, תֶּאְשַׁם, יֶאְשְׁמוּ 3 pl. *m.*, נֶאְשַׁם 1 pl., fr. אשׁם; and so תֶּאְטַר 3 s. *f.* fr. אטר, תֶּאְלַף fr. אלף.

(*e*) יַאַסְפוּ 3 pl. *m.*, etc. So some forms with Affixes have ◌ַ.

(*γ*) Some Verbs have more than one of the Future forms: thus,

(*a*) From אסף the usual Future *K.* forms are יֶאֱסֹף, תֶּאֱסֹף, etc.; but we find also once וַיֹּסֶף 3 s. *m.* (with ו Convers.) for וַיֹּאסֶף, and once תֹּסֵף 2 s. *m.* for תֹּאסֵף,—which are of the forms יֹאחֵז, תֹּאחֵז.

(*b*) So from אהב we have not only the usual Fut. *K.* forms יֶאֱהַב, תֶּאֱהַב, and so אֱהָב׃ (contracted, and in Pause, for אֶאֱהַב 1 s.), etc.; but also אֹהַב (like אֹכַל), once in וָאֹהַב 1 s. w. ו Convers. and three times w. Pron.-Affs. [§ 185].

(*c*) And so, conversely, from אחז we have as Fut. *K.* forms not only

(1) יֹאחֵז 3 s. *m.*, תֹּאחֵז 3 s. *f.*, (and וַתֹּחֶז 2 S. xx. 9 for וַתֹּאחֶז 3 s. *f.* with ו Convers.), אֹחֵז 1 s. (and, with ה, אֹחֲזָה), יֹאחֲזוּ 3 pl. *m.* (p. יֹאחֵזוּ׃; and, with ן, יֹאחֵזוּן׃),—but also

(2) וַיֶּאֱחֹז 3 s. *m.* with ו Convers., and תֶּאֱחֹז 2 s. *m.*, like יֶאֱרֹב and תֶּאֱרֹב.

(3) There may be וֹ in place of ◌ֹ; thus, אוֹמְרָה 1 s. Fut. *K.* w. ה, fr. אמר, etc.

(iv) Besides the contracted forms mentioned in § 191, we may mention here the following:—

(1) לְהָבִיל Infin. *Hφ.* (Ez. xxi. 33), supposed by some to be for לְהַאֲבִיל

(2) וַיָּאצֶל Fut. *Hφ.* 3 s. *m.* (Nu. xi. 25), for וַיַּאֲצֵל or וַיַּאְצֵל;

(3) וַיָּרֶב Fut. *Hφ.* 3 s. *m.* (1 S. xv. 5), supposed by some to be for וַיַּאֲרֵב;

(4) יַהֵל (Is. xiii. 20), which is taken (*a*) by some as *Hφ.* Fut. 3 s. *m.* for יַאֲהִיל (Job xxv. 5), and (*b*) by others as *Pĭ.* Fut. 3 s. *m.* for יְאַהֵל—which last is possible if we may assume a *Pĭ-êl* Voice of the Root אהל. The *Pĭ.* of אהל occurs nowhere in the Bible.

EXERCISE XXVIII.

(*To be translated into English,* §§ 11. *α–ε.*)

וַיֹּאמֶר[1] אֵלַי הֲלוֹא[2] יָדַעְתָּ[3] מָה הֵמָּה[4] אֵלֶּה וָאֹמַר[1] לֹא אֲדֹנִי[5] ׃
זֶה דְּבַר יְיָ אֶל זְרֻבָּבֶל[6] לֵאמֹר[1] ... ׃ וַאֲמַרְתֶּם[1] בַּיּוֹם[7] הַהוּא הוֹדוּ[8]
לַייָ ׃ חִזְקוּ[9] וְיַאֲמֵץ[10] לְבַבְכֶם[11] ׃ אֶת אֲשֶׁר יֶאֱהַב[12] יְיָ יוֹכִיחַ[13] ׃ אֲנִי
אֹהֲבַי[12] אֶהָב[12] ׃ וָאֹהַב[12] אֶת יַעֲקֹב ׃ וַתֹּאמְרִי[1] לְעוֹלָם[14] אֶהְיֶה[15]
גְבָרֶת[16] ׃ יֹאחֵז[17] בְּעָקֵב֑[18] פָּח[19] ׃ וּבְכָל[20] אַרְצָהּ יֶאֱנֹק[21] חָלָל[22] ׃
*וְהַאֲכַלְתִּי֑[23] אֶת מוֹנַיִךְ[24] אֶת בְּשָׂרָם[25] ׃ וְדֶרֶךְ רְשָׁעִים תֹּאבֵד[26] ׃
אָמַר[1] לַייָ מַחְסִי[27] וּמְצוּדָתִי[28] ׃ אֱמֹר[1] לְנַפְשִׁי יְשֻׁעָתֵךְ[29] אָנִי ׃
הֶאֱמַנְתִּי[30] כִּי אֲדַבֵּר ׃ אִמְרוּ[1] בַגּוֹיִם יְיָ מָלָךְ[31] ׃ טוּב[32] הָאָרֶץ
תֹּאכֵלוּ[23] ׃ אָסֹף[33] אֶאֱסֹף[33] יַעֲקֹב כֻּלָּךְ[34] ׃ אֹסְפָה[33] הַצֹּלֵעָה[35] ׃
יֹאכְלוּ[23] עֲנָוִים[36] וְיִשְׂבָּעוּ[37] ׃ אִכְלוּ[23] רֵעִים[38] ׃ אֶהֱבוּ֑[12] אֶת יְיָ כָּל
חֲסִידָיו[39] ׃

[1] אמר to say. [2] whether not? [3] ידע to know. [4] § 96 (ii, *β*). [5] אָדוֹן a lord. [6] Zerubbabel. [7] יוֹם (*m.*) a day. [8] render ye thankful acknowledgments, give thanks. [9] חזק to be strong. [10] אמץ to be firm. [11] לֵבָב (*m.*) a heart. [12] אהב to love. [13] He will correct. [14] for ever. [15] I shall be. [16] a lady (◌ָ for ◌ֶ in Pause). [17] אחז to take hold. [16] עָקֵב a heel. [19] a snare. [20] and throughout all. [21] אנק to groan. [22] a wounded one (*m.*). [23] אכל to eat. [24] thy (*f.*) oppressors, those that afflict thee. [25] בָּשָׂר flesh. [26] אבד to perish. [27] my place of refuge, my trust. [28] and my fortress. [29] thy (*f.*) salvation. [30] אמן *Hφ*. to believe. [31] מלך to be king. [32] [the] good of. [33] אסף to gather. [34] the whole of thee. [35] her that halteth. [36] meek ones (*m.*). [37] שׂבע to have enough, to be satisfied. [38] רֵעַ a companion, a friend. [39] חָסִיד a pious one (*m.*), a saint.

---

* A Verb in *Hiph.* has sometimes *two Objects* expressed. So here, Nos. 24 & 25,—the first Object THOSE CAUSED *to eat,* the second Object THAT WHICH *they shall eat.*

EXERCISE XXIX.

(*To be translated into Hebrew*, § 11. ζ–μ.)

N.B. All Verbs פ'א in this Exercise have the Fut. *K.* as in § 188 (α, i). For Pause-forms, see Tab. XVII. (2, γ) and § 192.

Wicked-ones [1] (*m.*) will-perish [2] [§ 162 (*d*, i)]. By [3] the breath [4] of God [5] they (*m.*)-will-perish [2] [Pause-form [6]]. All [7] my bones [8] shall say [9], LORD, who [10] [is] like [11] Thee? And Zion (*f.*) hath-said,* [9] The LORD hath-forsaken-me [12] [§ 162, (*d*, i)]. Say-thou [9] (*m.*) to [13] the house [14] of Israel, So [15] have-ye-said [9] (*m.*), saying,[16]... What shall-we-say? [9]

Tell-ye [9] (*m.*) a righteous-one [17] (*m.*) that [18] [there is] good,[19] for [18] the fruit [20] of their (*m.*) deeds [21] they-shall-enjoy [22] [Pause-form [6]]. Comfort-ye [23] (*m.*), comfort-ye [23] My people,[24] your (*m.*) GOD [24] will say [9] [§ 162 (*d*, i)]. And He-said,* [9] Verily [25] My people [24] [are] they (*m.*). I will say [9] to the North,[26] Give-up.[27] And I-have-said: * [9] "my Father!" [28] shalt-thou (*f.*) call [29] Me (Hebr. *to Me*). And we-will not say [9] any-more [30] "our God!" [24] to the work [31] of our hands.[32] The Glory [33] of Thy Kingdom [34] they (*m.*) shall tell [9] [Pause-form [6]].

[1] Exerc. XXVI (5). [2] אבד. [3] מ prefix. [4] נְשָׁמָה, § 56 (i & v). [5] אֵל. [6] § 188 (Note *, N.B.). [7] כָּל. [8] עֲצָמוֹת (*f.*) Tab. XII. 1 (pl.). [9] אמר. [10] מִי. [11] כ prefix. [12] עֲזָבַנִי. [13] אֶל. [14] Tab. XIII (8). [15] כֵּן. [16] Inf. *K.*, w. ל, of אמר. [17] צַדִּיק. [18] כִּי. [19] טוֹב. [20] פְּרִי, i.e. the same. [21] מַעֲלָלִים. [22] אכל. [23] נחם *Pi*, Tab. XVI (2) [β, iii]. [24] Vocab. I. [25] אַךְ. [26] צָפוֹן (*f.*). [27] תְּנִי. [28] אָב. [29] קרא. [30] עוֹד. [31] מַעֲשֶׂה. [32] יָד a hand. [33] כָּבוֹד. [34] מַלְכוּת (*f.*).

---

* Fut. w. ו Convers.

SECTION XV.

Verbs פ״י, *i.e.* whose First Root-letter is י [Tab. XVIII].

193. Some forms agree entirely with those in Tab. XIV; thus (i) the Inf. Abs. and the Past* Tense & Participles *K.*, (ii) a few forms of particular Verbs, (iii) the *Pĭ.*†, *Pŭ.*, and *Hθ.*‡ forms.

The special Variations are the following:—

194. The י is *dropped* in (*a*) the Inf. Constr. *K.*, and (*β*) the Imper. *K.*; thus, from ישב,

(*a*) Inf. K. § שֶׁבֶת, בְּשֶׁבֶת, כְּשֶׁבֶת, מִשֶּׁבֶת, but לָשֶׁבֶת w. ל;

and w. Pron. Affs. ‖ שִׁבְתּוֹ, שִׁבְתְּךָ, שִׁבְתִּי, etc.;

(*β*) Imper. K. ¶ שֵׁב, שְׁבִי, etc.; see Tab. XVIII.

---

* Thus (fr. ירד) יָרַד, יָרְדָה, יָרַדְתָּ, etc. [רַד, Ju. xix. 11, is given by many as 3 s. *m.* Past *K.* of ירד "by *aphæresis.*" But this is somewhat doubtful.]

† Except in some instances of the loss of the י by Contraction, as in וַיַּדּוּ Lam. iii. 53 (for וַיְיַדּוּ like וַיְגַלּוּ of גלה, cp. Tab. XXIII), and a few other words.

‡ (*a*) Thus הִתְיַצֵּב, יִתְיַצֵּב, תִּתְיַצֵּב (וַתֵּתַצַּב Ex. ii. 4, is irreg. 3 s. *f.* with ו Convers.), יִתְיַצְּבוּ, and so וַיִּתְיַלְדוּ (לְ) 3 pl. *m.* Fut. w. ו [of ילד], and וַיִּתְיָעֲצוּ fr. יעץ;

(*b*) But, in some, י is replaced by ו; as in בְּהִתְוַדַּע Inf. Constr. (w. בּ) of ידע, יִתְוַכָּח׃ 3 s. *m.* Fut. of יכח, and אֶתְוַדָּע 1 s. Fut. of ידע (Pause-form).

§ (*a*) In Pause שָׁבֶת׃.

(*b*) From ידע, דַּעַת (p. דָּעַת׃), בְּדַעַת, לָדַעַת.

‖ (*a*) But [fr. ילך] לֶכְתּוֹ, etc., forms like those in § 62 (iii). And,

(*b*) from ידע, דַּעְתּוֹ, etc., forms like those in Tab. X (1).

¶ (*a*) w. ה, שְׁבָה. So (fr. ילך), לֵךְ, לֶךְ־, לְכָה (p. לֵכָה׃). Also,

(*b*) from ידע, דַּע, דְּעִי, דְּעוּ. And,

(*c*) from יהב, הַב *give thou* (*m.*) [הָבָה (*i.e.* הַב w. ה) is used as an Interjection for "Come!" "Come on!" or such like], הָבִי *give thou* (*f.*), הָבוּ *give ye* (*m.*).

195. The י is (*a*) sometimes Quiescent in ִי [see § 197] as in
Fut. K. יִיטַב, תִּיטַב, תִּיטְבִי, etc. (or יִטַב, etc., Pt. I, § 12);

(*β*) sometimes Quiescent in ֵי as in the *Hφ*. forms הֵיטֵב, הֵיטִיב, יֵיטִיב, etc., Tab. XVIII.;

(*γ*) sometimes *lost* in ֵ as in the forms Fut. K. יֵשֵׁב, תֵּשֵׁב, תֵּשְׁבִי, etc. [see § 198]

(*δ*) sometimes replaced by ו*, either

(i) Consonantal,—as in the *Nφ*. Inf., Imper., & Fut., see Tab. XVIII; and in some *Hithpa-êl* forms [§ 193, Note (‡, *b*)];

(ii) Quiescent in וֹ †,—as in the *Nφ*. Past & Partic., and in the *Hφ*. הוֹשֵׁב, הוֹשִׁיב, יוֹשִׁיב, etc.; or

(iii) Quiescent in וּ‡, in the *Hoph-ăl;*

(*ε*) sometimes dropped, and Dag. F. placed in the 2^d^ Rt-letter [thus, for instance, in some forms of יצק,—as אֶצֹּק & אֶצָּק־ Is. xliv. 3 (1 s. Fut. *K*.), מֻצָּק 1 K. vii. 16 (Partic. *Hoph*. s. *m*., 'i.c.'); so, from יצב, נִצְּבָה. (p. נִצָּבָה׃) 3 s. *f*. Past *Nφ*., הִצִּיב 3 s. *m*. Past *Hφ*., מֻצָּב s. *m*. Partic. *Hŏ*.].

196. These Verbs may be dealt with in the three following Classes:—

I. those that retain the י as in § 195 (*a*);
II. those that *lose* the י as in § 195 (*γ*);
III. those that drop the 1^st^ Rt-letter, and take Dag. F. in the 2^d^ Rt-letter, as in § 195 (*ε*). [But

N.B. a Verb has sometimes forms belonging to more than one of these Classes, and like those in Tab. XIV.]

---

* Some imagine Roots פ״ו for forms having ו thus.

† For which there is ֹ some few times.

‡ For which there may be ֻ [Pt. I, § 14] as in מֻעֲדוֹת Ez. xxi. 21.

197. Class I.—(*a*) The forms יִיטַב, יִיבַשׁ, (or יִטַב, יִבַשׁ, Pt. I, § 12), etc., are really the same as יִלְבַּשׁ, etc., in Tab. XIV.

[But the 1st Rt-letter י becoming Quiescent in the preceding ◌ִ, the ◌ְ is not required beneath it. Pt. I, § 29.]

There are a few varying forms which will be given in the Appendix.

(*β*) In Pause the 2d Rt-letter has ◌ָ, as in יִיבָֽשׁ׃, תִּיבָֽשׁ׃, אִיבָֽשׁ׃, יִיבָֽשׁוּ׃ (or יִבָֽשׁוּ׃, Pt. I, § 12).

(*γ*) With ו Convers. the Fut. form יִיטַב retains its Accent on the *last* syllable; thus וַיִּיטַב, and so וַתִּיטַב, etc. But,

(*δ*) fr. יקץ we have once וַיִּיקֶץ G. ix. 24. וַיִּיקַץ, however, occurs four times, and וַיִּקַץ twice (* וַיִּקַץ once, 1 K. iii. 15). So fr. יצר, † וַיִּיצֶר G. ii. 7, and † וַיִּצֶר *v.* 19.

(*ε*) The 1 s. & 1 pl., w. ה (§ 144), drop as usual the vowel of the 2d Rt-letter; thus, (fr. יעץ) אִיעֲצָה 1 s., and (fr. ירשׁ) נִירְשָׁה 1 pl. But, in Pause, these would become אִיעָֽצָה׃, נִירָֽשָׁה׃ [§ 165, II, ii. 3]. Thus, וָאִישָׁנָה Ps. iii. 6, 1 s. Fut. *K.* w. ו Convers.

(*ζ*) Some of these Verbs retain the י in the *Hφ.* also;‡ thus, the *Hφ.* forms fr. יטב in Tab. XVIII,—and so (fr. ינק) הֵינִיק, מֵינִיק§, וַיֵּינִיק‖, תֵּינִיק (or תֵּנִק, Pt. I, § 12), etc.; and so הֵילִיכִי 2 s. *f.* Imper. *Hφ.* fr. ילך. [But the usual *Hφ.* forms from ילך are like הוֹשִׁיב, יוֹשִׁיב, etc., in Tab. XVIII.] So also, fr. ילל,

---

* This form belongs to Class III.

† In the Bible, the Accent here is ◌֫ which stands over the *last letter* of the word. That is the place for the Accent ◌֫. But it affects the penult. syllable here.

‡ The 1st Rt-letter י belonging to these forms is (i) sometimes dropped, as in וַיֵּנִקֵהוּ (D. xxxii. 13) 3 s. *m.* Fut. *Hφ.* of ינק w. Aff. ◌ֵהוּ *him* [Sect. XXII], and (ii) sometimes retained consonantally, as in יְיֵטִיב (Job xxiv. 21) 3 s. *m.* Fut. *Hφ.*

§ Partic. s. *m.*, מֵינִיקָה & מֵינֶקֶת s. *f.*, etc. [The latter, w. Pron. Affs., has the ĭ-Decl. (§ 62, ii), thus מֵינִקְתּוֹ, and [‡, i] מֵנִקְתּוֹ 2 K. xi. 2 & מֵנִקְתָּהּ G. xxiv. 59.]

‖ In the form cited in Note (‡, i).

הֵילֵל (for הֵילִיל) 3 s. *m.* Past, הֵילֵל Imper. 2 s. *m.* and הֵילִ֫ילִי 2 s. *f.* & הֵילִ֫ילוּ 2 pl. *m.*, אֵילִ֫ילָה 1 s. Fut. w. ה. But

(η) In some *Hφ.* Fut. forms of ילל the י is retained *consonantally* [cp. page 135, Note (‡, ii)], thus יְיֵלִ֫יל 3 s. *m.*, אֲיֵלִ֫יל 1 s., יְיֵלִ֫ילוּ 3 pl. *m.*, תְּיֵלִ֫ילוּ 2 pl. *m.* [For יְהֵילִ֫ילוּ see § 201.]

(θ) When the Fut. *Hφ.* of form יֵיטִיב has ו Convers., the Accent is generally drawn back; and the Long Vowel of the last syllable is then shortened.* Thus, וַיֵּ֫יטֶב 3 s. *m.*, וַתֵּ֫יטֶב 3 s. *f.*; and so וַתֵּ֫ינֶק fr. ינק, etc.

(ι) But most Verbs of this Class (I) have *Hφ.* forms like those of ישב in Column V. of Tab. XVIII. For such forms of Fut. *Hφ.* see § 198 (ϵ, etc.).

198. Class II.—(*α*) In the forms יֵשֵׁב, תֵּשֵׁב, תֵּשְׁבִי, etc., the 1st Rt-letter י is not written, but is understood and implied in the ◌ֵ of the Prefix-letter.

(β) In Pause, ◌ֵ is given to the 2d Rt-letter of Fut.† forms which have ◌ְ in Tab. XVIII; thus, תֵּלְכִי 2 s. *f.* Fut. *K.* of ילך is in Pause תֵּלֵ֫כִי:, and so יֵלְכוּ gives יֵלֵ֫כוּ:, תֵּלְכוּ gives תֵּלֵ֫כוּ:, etc. Cp. § 165 (II).

(γ) So fr. ‡אֵלְכָה & נֵלְכָה, the 1 s. & 1 pl. w. ה (§ 144), we have in Pause אֵלֵ֫כָה: & נֵלֵ֫כָה:.

(δ) With ו Convers. (1) the Accent of יֵשֵׁב, תֵּשֵׁב, נֵשֵׁב, is drawn back; and so we have [cp. § 189(*)] וַיֵּ֫שֶׁב 3 s. *m.*, וַתֵּ֫שֶׁב 3 s. *f.* & 2 s. *m.*, וַנֵּ֫שֶׁב 1 pl. [see also (η)]. But (2) the

---

[*] Cp. § 189 (Note *) [on p. 129].

[†] So also in the Imper. *K.*; thus, fr. ילך we have לֵ֫כִי: for לְכִי 2 s. *f.* and לֵ֫כוּ: for לְכוּ 2 pl. *m.*,—as לְכָה 2 s. *m.* Imper. *K.*, w. ה, is in Pause לֵ֫כָה: [§ 194 (β, Note ¶)].

[‡] אֵילְכָה, Mi. i. 8, with the 1st Rt-letter י standing.

1 Sing. remains unchanged, thus וָאֵשֵׁב. Also (3) in Pause we have וַיֵּשֵֽׁב׃, etc., cp. § 189 Obs. i & iii. See also (θ) below. So

(ϵ) the Fut. *Hφ*. (יוֹשִׁיב, etc.) w. ו Convers. is *וַיּוֹשֶׁב 3 s. *m*., וַתּוֹשֶׁב 3 s. *f*. & 2 s. *m*., וַנֹּשֶׁב† (=וַנּוֹשֶׁב) 1 pl.

(ζ) With ה, § 144, the ◌ִי remains; as in אוֹלִיכָה 1 s. Fut. *Hφ*. fr. ילך, and so נוֹדִיעָה 1 pl. fr. ידע. So אֹסִפָה 2 S. xii. 8, with ◌ֹ for וֹ and ◌ִ for ◌ִי.

(η) The forms יֵשֵׁב, etc., of the *K*., and יוֹשִׁיב, etc., of the *Hφ*, have the Long-Vowel of the closed Final syllable shortened into ◌ֶ whenever the Accent is removed from the last syllable [as in (δ) and (ϵ)]. Thus, יֵשֶׁב־נָא G. xliv. 33, יֵשֶׁב בָּהּ׃ Job xxii. 8; so אֵלֶךְ לִי 1 s. (Song. iv. 6), and so [*Hφ*. Fut. of יסף] יוֹסֶף לֶקַח׃ Pr. ix. 9, ‡ אַל־תֹּסֶף Ex. x. 28

(θ) The 2ᵈ Rt-letter has sometimes ◌ַ in the Fut. *K*. and *Hφ*., especially in Pause; thus (from ילך) וַיֵּלַךְ Job xxvii. 21, וַיֵּלַךְ׃ G. xxiv. 61, etc., Fut. *K*.; and וַיֹּלַךְ Lam. iii. 2, Fut. *Hφ*. and so (fr. יסף) אַל־תּוֹסַף׃ Job. xl. 32.

199. When the 3ᵈ Rt-letter is Guttural,

(*a*) the Fut.§ *K*. has ◌ַ instead of ◌ֵ to the 2ᵈ Rt-letter; thus יֵדַע 3 s. *m*., תֵּדַע 3 s. *f*. & 2 s. *m*., אֵדַע 1 s., נֵדַע 1 pl.,

[(β) of these, the Pause-forms are יֵדָע׃‖, תֵּדָע׃, אֵדָע׃, נֵדָע׃;

(γ) also, in Pause, ◌ָ replaces the ◌ְ of 2ᵈ Rt-letter in 2 s. *f*., and 3 & 2 pl. *m.* Fut.; thus, תֵּדָֽעִי׃ Pause-form of תֵּדְעִי, and תֵּדָֽעוּ׃ of תֵּדְעוּ; and so

---

* Once וַיּוֹשֵׁב G. xlvii. 11, a Pause-form not in Pause.

† The ו (for the י of the Root) is implied in the ◌ֹ. So in וַיֹּלֶךְ 2 K. vi. 19, etc., as well as וַיּוֹלֶךְ Ex. xiv. 21. See also (θ).

‡ For which we find once אַל־תּוֹסְףְּ Pr. xxx. 6.

§ (*a*) For the Inf. Constr. *K*. דַּעַת, etc., see § 194, Note (§, b). And,
(*b*) for the Imper. *K*. 2 s. *m*. דַּע, see § 194, Note (¶, *b*).

‖ For which, once, יְיֵדָע׃ Ps. cxxxviii. 6.

(δ) the 1 s. & 1 pl. w. ה, *viz.* אֵדְעָה and נֵדְעָה, are in Pause אֵדָֽעָה׃ and נֵדָֽעָה׃. Cp. § 165 (II, ii.)].

(ε) In the *Hφ.* Imper. 2 s. *m.* the 2ᵈ Rt-letter has ַ as in הוֹדַע fr. ידע, הוֹכַח fr. יכח, הוֹשַׁע fr. ישע. But,

(ζ) w. ה, § 144, the ִי appears as in הוֹשִׁיעָה (הוֹשַׁע) 2 s. *m.*

(η) In the *Hφ.* Fut. the 2ᵈ Rt-letter has (1) sometimes ִי as in יוֹדִיעַ, יוֹכִיחַ, especially in Pause; but also (2) sometimes ַ as in וְיֹדַע Nu. xvi. 5, וְיוֹכַח Job xvi. 21, וְיֹשַׁע Pr. xx. 22, (3) especially thus, in the expression of a wish, or with אַל *Deprecative*, or with ו Convers. (as in וַיֹּדַע, וַיּוֹכַח, וַיּוֹשַׁע & וַיֹּשַׁע).

(θ) The Rules in Tab. XVI (3) may be referred to, as for several of the above, so also for other forms not mentioned here.

200. The Partic. forms are sufficiently given in Tab. XVIII. The s. *f.* and pl. *m.* & *f.* endings agree with those in § 139 (β). But when the 3ᵈ Rt-letter is Guttural, the s. *f.* form is ַ ַת instead of ֶ ֶת [Cp. Tab. XVI (3)]. Thus, יֹדַעַת *Kal*, and מוּדַעַת *Hŏph.*, of ידע; and so נוֹכַחַת *Niph.* of יכח, (in p. ָ ַת׃).

201. The ה of the *Hφ.* Voice sometimes appears, as in יְהוֹשִׁיעַ (1 S. xvii. 47 & Ps. cxvi. 6) 3 s. *m.* Fut. *Hφ.* fr. ישע; and so in Ps. lxxxi. 6 בִּיהוֹסֵף, where יְהוֹסֵף is for יוֹסֵף *Joseph* (the same in form as 3 s. *m.* Fut. *Hφ.* fr. יסף). So in יְהוֹדוּךָ (Ps. xlv. 18) 3 pl. *m.* Fut. *Hφ.* fr. ידה [Sect. XXI] with Aff. for *thee* (*m.*). So too in יְהֵילִילוּ (Is. lii. 5) 3 pl. *m.* Fut. *Hφ.* fr. ילל for יְיֵלִילוּ. [The forms יְיֵלִיל, etc., were mentioned in § 197 (η)].

202. Class III.—The forms in which the 1st Rt-letter is dropped and implied by Dag. F. in the 2d Rt-letter, as in § 195 (ε), agree with those in the next Section (XVI). Compare § 212.

203. Such forms as הַיְצֵא (G. viii. 17 *Krî*) 2 s. *m.* Imp. *Hφ.* fr. יצא [and so הַיְשַׁר (Ps. v. 9 *Krî*), w. ַ for ֵ because of the ר, fr. ישר] agree with Tab. XIV. So וַיִּיָּחֶל (G. viii. 12, 3 s. *m.* Fut. *Nφ.*) is like וַיִּפָּקֶד, *i.e.* יִפָּקֵד with the Accent drawn back by ו Convers. And so some others, which need not be given, as they are not *Variations* from the forms of the Verb as given in Sect. XI.

OBSERVATIONS XII–XV.

Obs. XII. The prefix ו (*and*) has sometimes ָ before a letter bearing an Accented Vowel, especially if the Accent be Disjunctive; thus, וָיַיִן *and wine* G. xiv. 18. The Rule shall be given in the Appendix.

Obs. XIII. The Interrogative ה has sometimes ַ *followed by Dag.* especially where it could not be mistaken for the 'Def. Art.' Thus, הַכְּמַכַּת (Is. xxvi. 7) WHETHER *according-to the stroke of* [מַכַּת] ?

Obs. XIV. Personal-Pronoun forms are sometimes used with a Verb *Reflexively*, as in לְכוּ לָכֶם *go for yourselves* (i.e. *betake yourselves*), וַתֵּשֶׁב לָהּ *and she sat for herself* (i.e. *and she sat her down*).

Obs. XV. The expression "A son of so-many years" is used for "A person so many years old;" thus, בֶּן שֶׁבַע שָׁנִים *a son-of seven years* (i.e. *seven years old*) [was Jehoash at-his-becoming-king (בְּמָלְכוֹ)] 2 K. xii. 1.

N.B. (i) In NIPH. of פ״י Verbs, the 1st Rt-letter י (which is but rarely retained as in the Fut. form יִיָּרֶה p. 288) is mostly replaced by ו which is

- (α) sometimes CONSONANTAL, as in the Infin. and Imper. הִוָּשֵׁב etc., and Fut. יִוָּשֵׁב etc.;
- (β) sometimes QUIESCENT, as in the Past נוֹשַׁב etc., and Partic. נוֹשָׁב etc.

(ii) In HIPH. the י is

- (α) sometimes itself QUIESCENT, as in הֵיטֵב (Infin. Abs., and Imper. 2 s. *m.*) etc., and
- (β) sometimes replaced by ו QUIESCENT, as in הוֹשֵׁב etc. [Tab. XVIII];

(iii) In HOPH. the י is replaced by ו QUIESCENT, as in הוּשַׁב etc.;

(iv) For the HITHPĂ-ÊL see § 193, and Note (‡), on p. 133.

VOCABULARY IV.

1. אָב *a father*, Tab. XIII (1).
2. אָח *a brother*, Tab. XIII (2).
3. יַחְדָּו *together.*
4. לֶחֶם (*m.*) *bread*, Tab. X (1).
5. מֶלֶךְ *a king*, Tab. X (1).
6. עֶבֶד (*m.*) *a servant*, Tab. X (6).
7. עֵשָׂו *Esau.*
8. פֹּה *here.*
9. פֶּן *lest, that not.*
10. פַּרְעֹה *Pharaoh.*
11. רוּחַ (*f.*) *spirit* (Exerc. xxiv. 58).
12. שְׁאוֹל *the pit*, or *grave.*

EXERCISE XXX.

(*To be translated into English*, § 11. *a–ϵ.*)

לֶךְ[1]־לְךָ[2] מֵאַרְצְךָ ··· : וַיֵּצְאוּ[3] לָלֶכֶת[1] אַרְצָה[4] כְּנַעַן[5] :
וַיֵּרֶד[6] אַבְרָם[7] מִצְרַיְמָה[8] : וּלְאַבְרָם[7] הֵיטִיב[9] : וַיֵּלֶךְ[1] לְמַסָּעָיו[10] :
וּמַלְכִּי־צֶדֶק[11] מֶלֶךְ שָׁלֵם הוֹצִיא[3] לֶחֶם וָיָיִן[12] : יָדֹעַ[13] תֵּדַע[13] כִּי
גֵר[14] יִהְיֶה[15] זַרְעֲךָ בְּאֶרֶץ לֹא לָהֶם[16] : הַלְּבֶן[17] מֵאָה[18] שָׁנָה[19]
יִוָּלֵד[20] : וַיֹּאמֶר[21] אַבְרָהָם[22] אֶל נְעָרָיו[23] שְׁבוּ[24] לָכֶם[25] פֹּה עִם
הַחֲמוֹר[26] וַאֲנִי וְהַנַּעַר[23] נֵלְכָה[1] עַד[27] כֹּה[27] : הֲתֵלְכִי[1] עִם הָאִישׁ
הַזֶּה וַתֹּאמֶר[21] [רִבְקָה[28]] אֵלֵךְ[1] : וַתֵּלַכְנָה[1] אַחֲרֵי[29] הָאִישׁ :
וַיֹּאמֶר[21] יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וֵאלֹהֵי אָבִי יִצְחָק ··· אַתָּה
אָמַרְתָּ הֵיטֵב[30] אֵיטִיב[9] עִמָּךְ[31] : וַיֹּאמֶר[21] [עֵשָׂו] נִסְעָה[32] וְנֵלֵכָה[1]
וְאֵלְכָה[1] לְנֶגְדֶּךָ[33] : הֲיֵלְכוּ[1] שְׁנַיִם[34] יַחְדָּו : אַל תֵּלֵךְ בְּדֶרֶךְ עִמָּם[31] :

---

[1] ילך to go.

[2] for thee (*m.*) [Obs. XIV, p. 139].

[3] יצא to go forth, to go out. [This Verb must be given in Sect. XXI; the form here agrees with Tab. XVIII.]

[4] אֶרֶץ § 71 (ii).

[5] Canaan.*

[6] ירד *K.* to go down, go down to, *Hφ.* to bring down, bring down to.

[7] Abram.*

[8] מִצְרַיִם Egypt.*

[9] יטב *K.* to be good, *Hφ.* to do good, to deal well, *also* to adorn.

[10] for (*or* on) his journeyings.

[11] And Melchizedech [king of Salem].

[12] יַיִן wine [Obs. XII].

[13] ידע *K.* to know, to take notice, *Hφ.* to make known.

[14] a sojourner.

[15] shall be.

[16] theirs, [belonging] to them (*m.*).

[17] בֵּן a son [Obs. XIII].

[18] a hundred.

[19] a year [§ 106 (ii)].

[20] ילד *K.* to bear a child, *Nφ.*

אֶשְׁכְּבָה[35] וְאִישָׁן[36] : הָאִירָה[37] עֵינַי פֶּן אִישַׁן[36] הַמָּוֶת† : וַיּוֹסֵף[38]
הוּרַד[6] מִצְרַיְמָה[8] : יְיָ · · · מוֹרִיד[6] שְׁאוֹל וַיָּעַל[39] · · · : לְהוֹשִׁיב[24] עִם
נְדִיבִים[40] : וַיִּיקַץ[41] פַּרְעֹה וַיִּישָׁן[36] וַיַּחֲלֹם[42] שֵׁנִית[43] : בְּמֵיטַב[44]
הָאָרֶץ הוֹשֵׁב[24] אֶת אָבִיךָ וְאֶת אַחֶיךָ : הַאֵלֵךְ[1] וְקָרָאתִי[45] לָךְ
אִשָּׁה[46] מֵינֶקֶת[47] וְתֵינִק[47] לָךְ אֶת הַיָּלֶד[48] : וַתֹּאמֶר[21] בַּת פַּרְעֹה
לֵכִי[1] : הֵילִיכִי[1] אֶת הַיֶּלֶד[48] הַזֶּה · · · : וַיֵּדַע[13] אֱלֹהִים : וַיֹּשַׁע[49] · · ·
מִיַּד[50] חָזָק[51] אֶבְיוֹן[52] : וְהָיָה[53] כִּי[54] תֵלֵכוּן‡[1] לֹא תֵלְכוּ[1] רֵיקָם[55] :
וְנוֹדַעְתִּי[13] בָּם :

נוֹדַע[13] יְיָ : הוֹשִׁיעָה[49] לוֹ יְמִינוֹ[56] : הוֹדִיעוּ[13] בָעַמִּים[57]
עֲלִילֹתָיו[58] : מוּדַעַת[13] זֹאת: הוֹדִיעַ[13] יְיָ יְשׁוּעָתוֹ[59] : לֹא בְּחֶרֶב[60]
וּבַחֲנִית[61] יְהוֹשִׁיעַ[49] יְיָ : וְאֶת דַּכְּאֵי[62] רוּחַ יוֹשִׁיעַ[49] : הוֹשַׁע[49]
עַבְדְּךָ אַתָּה אֱלֹהַי : הָאֵר[63] פָּנֶיךָ[64] וְנִוָּשֵׁעָה[49] :

to be born. [21] אמר to say.* [22] Abraham.* [23] נַעַר a youth, a young-man (Tab. X. 5). [24] ישב to sit, to sit down, *also* to dwell. [25] Obs. XIV. [26] חֲמוֹר an ass. [27] עַד כֹּה so far, to yonder place. [28] Rebekah.* [29] after. [30] Inf. *Hφ.* of (9). [31] Tab. III. [32] let us take our journey. [33] before thee (*m.*). [34] two.* [35] שׁכב to lie down. [36] ישׁן to sleep. [37] lighten Thou. [38] יוֹסֵף Joseph.* [39] and He hath brought up. [40] princes. [41] יקץ to awake. [42] חלם to dream. [43] a second time. [44] in the best of. [45] and shall I call? [46] a woman. [47] ינק *K.* to suck, *Hφ.* to suckle, nurse [a child]. [48] יֶלֶד a child (*m.*). [49] ישׁע § *Hφ.* to save. [50] יָד a hand, i.c. יַד. [51] a strong one (*m.*). [52] a needy one. [53] and it shall be. [54] that when. [55] empty. [56] יָמִין a right-hand (*f.*). [57] among the peoples. [58] His doings. [59] יְשׁוּעָה Salvation. [60] חֶרֶב a sword. [61] חֲנִית a spear. [62] crushed ones of. [63] shew Thou the Light of. [64] Thy countenance.

---

* Words marked thus (*) need not be given in the Notes again.

† [In] death; or, as some give, '[the sleep of] death.'

‡ § 145. § *Nφ.* to be saved. ** Pt. I, § 12.

Exercise XXXI.

(*To be translated into Hebrew,* § 11. *ζ–μ.*)

And the thing[1] was-good*[2] in the eyes[3] of Pharaoh. Forasmuch-as-God-hath-shewed-thee (Hebr. *after*[4] *causing-to-know-of*[5] *God thee m.*) all this,[6] there-is-none[7] [so] prudent[8] and wise[9] as-thou.† And the brethren[10] of Joseph went-down.*[11] By this[6] I-shall-know[12] that true-men[13] ye [are]… .—The lad[14] will-not be-able[15] to leave[16] his father. If your (*m.*) little[17] brother[10] shall not come-down,[11] ye-shall-no-more-see (Hebr. *ye-shall-not add*[18] *to-see*[19]) my face.[20] And-we-said[39] to our father, we-shall not be-able[15] to go-down.[11] If thou (*m.*)-art-not [Tab. XIII (‡, δ)] sending,[21] we-will not go-down.[11] Could-we-certainly-know (Hebr. *whether to-know*[22] *could-we-know*) that he-would-say [Fut.], bring-down[23] your (*m.*) brother?

And-offspring-was-born*[24] to Joseph. And his bow[25] abode*[26] in strength.[27] Come-down-thou (*f.*)[11] and sit[26] on[28] dust.[29] Who [is] like the wise[9] [One]? and who knoweth[30] the interpretation[31] of a thing?[1]—And He-hath-brought-down*[23] the might[32] of her confidence.[33] Save,[34] O Lord, Thy people[35]…. O-now,[36] Lord, save-Thou,[37] we-pray![38]

[1] דָּבָר *m.* [2] יטב (Class I, § 197). [3] Vocab. II (6). [4] אַחֲרֵי. [5] Inf. *Hiph.* of ידע. [6] זֹאת. [7] אֵין. [6] נָבוֹן. [9] חָכָם. [10] Tab. XIII (2). [11] ירד (Class II‡). [12] ידע § 199. [13] כֵּנִים. [14] נַעַר. [15] Fut. *Hoph.* of יכל. [16] עזב. [17] קָטֹן. [18] Fut. *Hiph.* of יסף (like that of ישׁב). [19] לִרְאוֹת. [20] Vocab. II (7). [21] שׁלח *Pi.* [22] Inf. Abs. of (12) [followed by the Fut. of (12)]. [23] *Hiph.* of (11). [24] *Niph.* of ילד. [25] קֶשֶׁת (*f.*) decl. like Tab. X (1). [26] ישׁב. [27] אֵיתָן. [28] עַל. [29] עָפָר. [30] Partic. (1) *Kal* of (12). [31] פֵּשֶׁר. [32] עֹז. [33] מִבְטָח. (N.B. Put ◌ַ before the ח when it has ◌ָ under it.) [34] *Hiph.* of ישׁע (§ 199, ε). [35] Vocab. I (14). [36] אָנָּא. [37] § 199, ζ. [38] נָא. [39] אמר, § 188 (*a*).

---

* Fut. w. ו Conv. † Hebr. *like thee* (*m.*), Tab. II. ‡ § 198, p. 136.

SECTION XVI.

VARIATIONS IN THE CASE OF VERBS פ׳נ, *i.e.* WHOSE FIRST ROOT-LETTER IS נ [Tab. XIX].

204. Some forms are like those in Tab. XIV, *viz.* the Inf. Abs., the Past Tense, and Participles *Kal*,—the Infin., Imper., and Fut. *Nφ.*,—and the whole of the *Pĭ.*, *Pŭ.*, & *Hθ.*

205. The chief Variations are the following:

(i) the *disappearance** of the 1st Rt-letter נ (*a*) in the Infinitive Constr. *Kal* [thus, גֶּשֶׁת fr. נגשׁ, the ת being added as in the פ׳י Verbs, § 194 (*a*)], and (*β*) in the Imper. *Kal*,—see Tab. XIX;

(ii) the dropping of the נ (when it would have ◌ְ *Quiescent*)† and the placing Dag. F. in the 2d Rt-letter,‡ as in יִגַּשׁ for יִ(נְ)גַּשׁ, תִּגַּשׁ for תִּ(נְ)גַּשׁ, etc. This is seen [Tab. XIX] to be the case in Fut. *K.*, in the Past & Partic. *Nφ.*, and in the *Hiph.* & *Hŏph.* Voices. Also,

N.B. these Verbs have usually the ◌ֻ (or *Hŭph-ăl*) form of the Sixth Voice. Cp. § 121. Thus, הֻגַּשׁ 3 s. *m.* Past *Hoph.* for הֻ(נְ)גַּשׁ corresponding to הָפְקַד, etc.

206. When the 2d Rt-letter is Guttural,

(*a*) instead of the ת◌ֶ◌ֶ Inf. form,§ as in גֶּשֶׁת, we have ת◌ַ◌ַ as in לָטַעַת Inf. *K.* of נטע w. ל. [See also Note (*a*) on Tab. XIX.]

(*b*) It scarcely need be said that the Rules of Tab. XVI (3) [cp. § 181] hold for these Verbs also.

---

* Only in the case of some of the Verbs which take ◌ַ to the 2d Rt-letter in the Fut. [Cp. § 207]. See also 'Notes on Tab. XIX.'

† Forms in which the נ is *not* dropped agree with Tab. XIV, and therefore do not fall under this head, *viz.* of 'Variations.'

‡ The Dag. F. is sometimes dropped when the 2d Rt-letter has ◌ְ; thus, from נסע, יִסְעוּ [instead of יִסְּעוּ for יִנְסְעוּ], and so תִּסְעוּ, etc.

§ So also instead of the ת◌ֶ ◌ֶ in s. *f.* Partic. forms. Cp. Tab. XVI (3) (D).

207. Some Verbs פ׳נ have the (ַ) form of Fut. *K.*; thus יִגַּשׁ, etc., as in § 205 (ii). And, of these, some drop the נ in the Infin. Constr. and Imper. 2 s. *m.* *K.*, as said in § 205 (i). But

208. other Verbs פ׳נ have the (ֹ) form of Fut. *K.* These do not take the ֶ ֶת form of Inf. *K.*, and do not drop the נ in the Imper. *K.* [§ 205, i]; thus, fr. נפל (of which the Fut. *K.* is יִפֹּל etc.) we have the Inf. *K.* forms בִּנְפֹּל, כִּנְפֹּל, לִנְפֹּל, and the Imper. נִפְלוּ 2 pl. *m.*; and so נְטוֹשׁ 2 s. *m.* Imper. *K.* of נטשׁ (of which the Fut. is יִטֹּשׁ, etc.); etc.

209. Before a Guttural 2^d^ Rt-letter, the נ is generally not dropped. But

(*a*) it is so dropped, and Compensation (for the Dag.) is made, in the *K.* Fut. יֵחַת, תֵּחַת, and

(*β*) it is so dropped, and Compensation is NOT made, in the *Nφ.* Past נִחַם, נִחַמְתִּי, נִחַמְתֶּם, and Partic. נִחָם, of נחם; and so in the *Nφ.* Past נִחֲתוּ of נחת.

210. (*a*) Some Verbs have forms like those in Tab. XIV, besides corresponding forms like those in Tab. XIX; thus, fr. נטר, יִטּוֹר and תִּטֹּר, also יִנְטוֹר.

(*β*) Also some have both the (ֹ) and the (ַ) form of the Fut. *K.*; thus, fr. נדר both יִדֹּר, תִּדֹּר, וַתִּדֹּר, and also וַיִּדַּר.

211. The 1 s. and 1 pl. Fut. *K.*, w. the ה of § 144, drop the Vowel of the 2^d^ Rt-letter (except when the word is in Pause). Thus, נִסְּעָה * & נִסְעָה † 1 pl. Fut. *K.*; אֶפְּלָה (in Pause אֶפֹּלָה׃) 1 s., & נִפְּלָה (which would be in Pause נִפֹּלָה׃) 1 pl.; etc.

---

* In Pause the ס would have ָ, thus נִסָּעָה׃.

† See Pt. I, § 72 (Note *, *e*) for (i) the help given to the pronunciation by dropping the Dag. F., as in § 205, Note ‡, and (ii) the *additional* help sometimes given by a Compound Shva [as in אֶשֲּׁקָה, fr. נשׁק, 1 K. xix. 20].

Similarly, in other Voices, except the *Hφ.*, in which the *K̅hērik* remains as usual (thus, אַגִּידָה, נַגִּידָה, fr. נגד).

212. As said in § 202, some Verbs whose 1st Rt-letter is י drop their 1st Rt-letter and take Dag. F. in the 2d Rt-letter, and so have forms like those of the Verbs פ׳נ in Tab. XIX. Thus, from

יצב, *Nφ.* Past [נִצַּב], נִצְּבָה, etc. Partic. נִצָּב, etc.;
Hφ. Inf. (w. ל) לְהַצִּיב, Past הִצִּיב, etc., Fut. יַצִּיב (יַצֵּב, יַצֶּב־), etc.;
Hŏ. Partic. מֻצָּב. So, from
יצג, *Hφ.* Inf. הַצֵּג, Past הִצִּיג etc., Fut. יַצִּיג (־ֵג), etc.
Hŏ. Fut. יֻצַּג (p. ־ָג׃). So, from
יצע, *Hφ.* Fut. יַצִּיעַ, etc.
Hŏ. Fut. יֻצַּע. So, from
יצת,[*] *K.* Fut. [יִצַּת], תִּצַּת, etc.;
Nφ. Past יִצַּת, etc., Fut. יִצַּתּוּ׃ Is. xxxiii. 12 (for יִצָּתוּ׃, the ָ being resolved into ַ *followed by Dag.*);
Hφ. Past הִצִּית, הִצַּתִּי, etc.; Fut. [יַצִּית], וַיַּצֶּת־, etc.

213. So ינח[†] is given by some authorities as a Root which drops its י and takes Dag. F. in the 2d Rt-letter in *Hφ.* and *Hŏ.*; thus, *Hφ.* Inf. לְהַנִּיחַ (w. ל), Past הִנִּיחַ (& הִנַּח) etc., Fut. יַנִּיחַ (& יַנַּח) etc.; *Hŏ.* מֻנָּח, Partic.—הֻנִּיחָה (Zech. v. 11) 3 s. *f.* Past, is partly *Hŏph.* and partly *Hiph.*

214. Besides the above, there are some occasional forms of Verbs פ׳י which are like forms of Verbs פ׳נ in Tab. XIX.

---

[*] As given by some authorities.

[†] Some, however, discard this Root, and suppose that there are two forms of the *Hφ.* & *Hŏ.* of נוח, with different significations.

215. The Verb לקח *to take* drops its ל as the נ is dropped [§ 205, i & ii] in the Verbs פ׳נ. Also,

N.B. on account of the ח, this Verb has —ַ—ַת in the Inf. *K.* instead of the —ֶ—ֶת of the form גֶּשֶׁת fr. נגשׁ. Cp. § 206.

[For this Verb לקח see 'Notes on Tab. XIX,' Column (A).]

216. The Verb נתן *to give,* as seen in 'Notes on Tab. XIX' Column (B), also drops its 3d Rt-letter *Nun* before ת, and before נ; and Dagesh F. is then placed in the following letter (except in the case of תֵּת* Inf. Constr.). Thus we have the Infin. תִּתּוֹ *his giving* [instead of תִּנְתּוֹ like גִּשְׁתּוֹ], and תִּתְּךָ *thy* (*m.*) *giving,* תִּתֵּךְ *thy* (*f.*) *giving,* תִּתִּי *my giving,* etc.; and so in the Past-Tense we have נָתַתָּ [instead of נָתַנְתָּ], נָתַתְּ, נָתַתִּי, נְתַתֶּם, נְתַתֶּן. In all these the 3d Rt-letter נ is dropped before ת. So in the 1 pl. Past נָתַנּוּ [instead of נָתַ(נְ)נוּ] it is dropped before the נ of the termination נוּ—.

217. For the Pause-forms of the Verbs פ׳נ, it is sufficient to refer to §§ 165 & 166.

---

* This word has —ֵ instead of a *Short-Vowel followed by* Dag. F.

VOCABULARY V.

1. גִּבּוֹר *a mighty one* (*m.*).
2. יְבוּל (*m.*) *produce, increase.*
3. כָּבוֹד (*m.*) *glory*, i.c. כְּבוֹד
4. נָקָם (*m.*) *vengeance.*
5. עַיִן (Vocab. II. 6) is rarely *masc.*
6. שְׁבִי (*m.*) *captivity* (i.c. the same).

EXERCISE XXXII.

(*To be translated into English*, § 11, *α–ζ*.)

חֶסֶד[1] וֶאֱמֶת[2] יִצְּרוּ[3] מֶלֶךְ ׃ שְׁמַע[4] בְּנִי וְקַח[5] אֲמָרָי[6] ׃ לָקַחַת[5]
מוּסַר[7] הַשְׂכֵּל[8] ׃ לָתֵת[9] לִפְתָאִים[10] עָרְמָה[11] ׃ אִם תִּקַּח[5] אֲמָרַי[6]
· · · לַתְּבוּנָה[12] תִּתֵּן[9] קוֹלֶךָ ׃ אָז תֵּלֵךְ[13] לָבֶטַח[14] דַּרְכֶּךָ וְרַגְלְךָ[15]
לֹא תִגּוֹף[16] ׃ תְּנָה[9] בְנִי לִבְּךָ[17] לִי וְעֵינֶיךָ דְּרָכַי תִּצֹּרְנָה[3] ׃
עֵינֶיךָ לְנֹכַח[18] יַבִּיטוּ[19] ׃ וְדַעַת[20] שְׂפָתֶיךָ[21] יִנְצֹרוּ[3] ׃ לֹא יוֹעִילוּ[22]
אוֹצְרוֹת[23] רֶשַׁע[24] וּצְדָקָה[25] תַּצִּיל[26] מִמָּוֶת[27] ׃ לֶקַח[28] טוֹב[29]
נָתַתִּי[9] לָכֶם ׃ קְחוּ[5] מוּסָרִי[7] ׃ הִנֵּה[30] אַבִּיעָה[31] לָכֶם רוּחִי ׃ הַבִּיטוּ[19]
אֶל אַבְרָהָם אֲבִיכֶם ׃ תְּנוּ[9] לַיְיָ אֱלֹהֵיכֶם כָּבוֹד ׃ יִתֵּן[9] קוֹלוֹ ׃
וְהָאָרֶץ תִּתֵּן[9] אֶת יְבוּלָהּ ׃ וְאֶל זֶה[32] אַבִּיט[19] אֶל עָנִי[33] וּנְכֵה[34]

[1] mercy. [2] אֱמֶת truth. [3] נצר to keep, preserve. [4] שׁמע to hear. [5] לקח to take, to receive; *Nφ.* & *Hŏ.* to be taken. [6] אֲמָרִים sayings. [7] מוּסָר instruction. [8] wisdom, intelligence. [9] נתן to give, to set, to give forth or utter [one's voice]. [10] to simple ones. [11] subtlety. [12] תְּבוּנָה understanding. [13] ילך to go. [14] securely. [15] רֶגֶל (*f.*) a foot, Tab. X (i), *Du.* רַגְלַיִם.* [16] נגף to stumble [(so E.V. here); *lit.* to strike, dash, smite]. [17] לֵב (*m.*) a heart, w. aff. לִבּוֹ, etc., pl. לִבּוֹת.* [18] straight forwards. [19] נבט *Hφ.* to look, to behold. [20] and knowledge. [21] שָׂפָה a lip, *Du.* שְׂפָתַיִם.* [22] יעל *Hφ.* to profit, to avail. [23] treasures of. [24] wickedness. [25] and righteousness. [26] נצל *Hφ.* to deliver. [27] from death. [28] doctrine. [29] good * [Adject. *m.*, § 76 (i)]. [30] behold! [31] נבע *Hφ.* to pour out, to utter. [32] this one, such a one (*m.*). [33] a humble one (*m.*). [34] and one (*m.*) stricken of, (or *contrite*, as E.V.).

---

* Words marked thus (*) need not be given again in the Notes.

רוּחַ׃ אֶצֹּק[35] רוּחִי עַל זַרְעֶךָ׃ וְהִקְרַבְתִּיו[36] וְנִגַּשׁ[37] אֵלַי כִּי מִי[38]
הוּא[33] זֶה[38] עָרַב[39] אֶת לִבּוֹ[17] לָגֶשֶׁת[37] אֵלַי נְאֻם יְיָ׃ מַגִּיד[61] דְּבָרָיו
לְיַעֲקֹב׃ וְחָשַׁב[40] מַחֲשָׁבוֹת[41] לְבִלְתִּי[42] יִדַּח[43] מִמֶּנּוּ נִדָּח[43]׃ נָקָם
אֶקָּח[5]׃ גַּם שְׁבִי גִבּוֹר יֻקָּח[5]׃ מִי בַעַל[44] מִשְׁפָּטִי[44] יִגַּשׁ[37] אֵלָי׃
מִפַּחַד[45] אוֹיֵב תִּצֹּר[3] חַיָּי[46]׃ וְרוּחַ קָדְשְׁךָ[47] אַל תִּקַּח[5] מִמֶּנִּי׃
לֹא יִגַּע[48] בְּךָ רָע[49]׃ יִפֹּל[50] מִצִּדְּךָ[51] אֶלֶף[52] ··· אֵלֶיךָ לֹא
יִגָּשׁ[37]׃ וְהָיִיתָ[53] מֻצָּק[54] וְלֹא תִירָא[55]׃

וָאֶתְנָה[9] אֶת פְּנֵי אֶל אֲדֹנָי[56] הָאֱלֹהִים׃ וְאֶצְּרָה[3] מִצְוֹת[57]
אֱלֹהַי׃ חֻקֶּיךָ[58] אֶצֹּרָה[3]׃ אַתָּה הִצַּבְתָּ[59] כָּל גְּבוּלוֹת[60] אָרֶץ׃
הִגִּידוּ[61] הַשָּׁמַיִם צִדְקוֹ[62]׃ יוֹם[63] לְיוֹם[63] יַבִּיעַ[31] אֹמֶר[64]׃ גַּע[48]
בֶּהָרִים[65] וְיֶעֱשָׁנוּ[66]׃ כִּי[67] אֶקַּח[5] מוֹעֵד[63] אֲנִי מֵישָׁרִים[69] אֶשְׁפֹּט[70]׃

[35] יצק to pour (§ 212). [36] and I will bring him near. [37] נגשׁ *K.* & *Nφ.* to approach. [38] who is this [that]? (cp. § 96, ii. *β*, and § 97). [39] hath engaged, or pledged. [40] חשׁב to think, devise. [41] devices. [42] in order that not. [43] נדח to banish, expel. [44] *lit.* master of my suit, *i.e.* one in controversy with me. [45] from fear of. [46] חַיִּים (*m.*) life (a Noun of plural form).* [47] Vocab. I (16). [48] נגע to touch, happen (as an evil accident) [with ב before the *person* or *thing* affected]. [49] evil (*m*). [50] נפל to fall. [51] beside thee (*m.*). [52] a thousand, Tab. X (1). [53] and thou shalt be. [54] יצק *Hoph.* to be firm. [55] thou shalt fear. [56] The Lord. [57] [the] commandments [of]. [58] חֻקִּים statutes. [59] יצב *Hφ.* to place, to establish. [60] [the] borders [of]. [61] נגד *Hφ.* to declare. [62] צֶדֶק (*m.*) righteousness*, Tab. X (2). [63] יוֹם (*m.*) a day, pl. יָמִים 'i.c.' יְמֵי.* [64] a saying. [65] הָר (*m.*) a mountain, 'i.c.' הַר, pl. הָרִים 'i.c.' הָרֵי.* [66] עשׁן to smoke. [67] when. [68] appointed-time. [69] rightly. [70] שׁפט to judge.

---

* Words marked thus (*) need not be given in the Notes again.

Exercise XXXIII.

(*To be translated into Hebrew,* § 11. *ζ–μ.*)

And Jacob vowed*[1] a vow.[2] And Jacob told*[3] to Rachel[4] that[16] the brother of her father he [was]. Tell-thou[5] (*m.*) to me what[6] [shall be] thy reward.[7] Better[8] [§ 82, i.] is my-giving[9] her to thee (*m.*) than my-giving[9] her to another[10] man[11]: abide[12] with-me.[22] And it-was-told*[14] to Laban[15] that[16] Jacob had-fled[17] [§ 152]. And he-took*[18] his brethren with[13] him. Recognize[19] for-thyself[20] (*m.*) what[21] [is thine] with-me,[22] and take[18] [it] to thee.—And he-took*[18] of[23] that-which-came-to-hand (Hebr. *the-coming*[24] *into*[25] *his hand*) a present[26] for Esau his brother. And-he-bowed-himself[27] earthwards[28] seven[29] times[30] until[31] his-approaching[32] unto[31] his brother. And the women-servants[33] approached*[32] . . . . And Leah[34] also approached*[32]. . . . And afterwards[35] there-approached[36] Joseph and Rachel.[4]—And they (*m.*)-journeyed*[37] from Beth-el.[38] And Jacob placed*[39] a pillar[40] over[41] her grave.[42] And Israel journeyed*[37].—And He-conducted*[43], like the sheep,[44] His people.[45] And a new[46] spirit[47] I-will-give[48] within-you.[49] And I-will give†[48] in Zion Salvation[50] for Israel My glory.[51]

That-which thou (*m.*)-shalt-vow,[52] pay-thou.[53]

[1] נדר Fut. (ַ). [See § 210 (*β*).] [2] נֶדֶר. [3] נגד *Hφ*. [4] רָחֵל. [5] Imper. *Hφ*. of נגד, w. ה. [6] מַה. [7] מַשְׂכֹּרֶת, w. aff. מַשְׂכֻּרְתּוֹ, etc. [8] טוֹב. [9] Inf. *K.* of נתן, w. aff. for *my*. [10] אַחֵר. [11] אִישׁ. [12] Imper. *K.* of ישב, w. ה. [13] Tab. III (3). [14] *Hŏph.* of (3). [15] לָבָן. [16] כִּי. [17] ברח. [18] לקח. [19] נכר *Hφ*. [20] לְךָ. [21] מָה. [22] עִמָּדִי. [23] מִן. [24] הַבָּא. [25] בְּ. [26] מִנְחָה. [27] וַיִּשְׁתַּחוּ. [26] אֶרֶץ § 71 (iii). [29] שֶׁבַע. [30] פְּעָמִים. [31] עַד. [32] נגשׁ. [33] pl. of שִׁפְחָה. [34] לֵאָה. [35] אַחַר. [36] 3 s. *m.* Past *Nφ.* of נגשׁ. [37] נסע. [38] בֵּית אֵל. [39] יצב *Hφ* (§ 212). [40] מַצֵּבָה. [41] עַל. [42] קְבֻרָה. [43] *Hφ* of (37). [44] צאן. [45] Vocab. I (14). [46] חָדָשׁ (*m.*). See § 59. [47] רוּחַ (*f.*). [48] נתן. [49] בְּקִרְבְּכֶם. [50] תְּשׁוּעָה. [51] תִּפְאֶרֶת (§ 74, *f.*). [52] נדר Fut. (ֹ). [See also No. 1.]. [53] שׁלם *Pi.*

---

* Fut. w. ו Convers.

† Past w. ו Convers.

SECTION XVII.

VARIATIONS IN THE CASE OF VERBS ע״ו, AND VERBS ע״י [Tab. XX].

218. There are two great Classes of Verbs whose 2d Rt-letter is ו or י, *viz.* those

(I) in which the ו (or the י) is *Consonantal,*
(II) in which the ו (or the י) is *Quiescent.*

219. The forms of the First Class agree with those of ordinary Verbs,* and therefore do not require detailed mention here. But

220. IMPORTANT VARIATIONS take place when the 2d Rt-letter is ו (or י†) *Quiescent.*

(i) The ו is sometimes Quiescent in וּ; as in [see Tab. XX]

(*a*) *Kal,*—Infin., Partic (2), Imper. and Fut.,

(*β*) *Nφ.,*—Past 2 s. & pl. (*m.* & *f.*), and 1 s. & pl. But

(N.B.) the defective form ֻ may occur for וּ, as in כְּרֻם Ps. xii. 9 for כְּרוּם Inf. *K.* w. כ (fr. רום), and so קֻמוּ for קוּמוּ 2 pl. *m.* Imper. *K.*, וָאָקֻם for וָאָקוּם 1 s. Fut. *K.* w. ו Conv., יָקֻמוּ for יָקוּמוּ 3 pl. *m.* Fut. *K.*, etc.

---

* Thus, (*a*) when the 2d Rt-letter is ו *Consonantal,*—we have (1) fr. רוח, רָוַח 3 s. *m.* Past *K.*, יִרְוַח 3 s. *m.* Fut. *K.*, מְרֻוָּחִים pl. *m.* Partic. *Pŭ*; (2) fr. צוח, יִצְוָחוּ׃ in Pause for יִצְוְחוּ 3 pl. *m.* Fut. *K.*; so (3) fr. חור, יֶחֱוָרוּ׃ 3 pl. *m.* Fut. *K.* in Pause; (4) fr. גוע, the Inf. *K.* לִגְוֹעַ w. ל, Past גָּוַע 3 s. *m.*, גָּוָעוּ׃ 3 pl. (in Pause for גָּוְעוּ), גָּוַעְנוּ 1 pl., also the Partic. גֹּוֵעַ s. *m.*, and Fut. יִגְוַע 3 s. *m.*, etc.; (5) fr. עות, *Pĭ.* Inf. לְעַוֵּת w. ל, Fut. יְעַוֵּת 3 s. *m.*, etc. So, also,

(*b*) when the 2d Rt-letter is י *Consonantal,*—(6) fr. איב, וְאָיַבְתִּי 1 s. Past *K.*; (7) fr. קים, the *Pĭ.* Inf. לְקַיֵּם w. ל, Past קִיַּם 3 s. *m.*, קִיְּמוּ 3 pl., Fut. וָאֲקַיֵּמָה׃ Pause-form of וָאֲקַיְּמָה 1 s. (with ה, and with ו Convers.), etc.; (8) the *Hθ.* forms הִצְטַיַּדְנוּ 1 pl. Past of ציד, and וַיִּצְטַיָּרוּ 3 pl. *m.* Fut. (in Pause) of ציר. [For the transposition of the צ and the ת of הת, and for the change of the ת to ט, cp. 'Notes on Tab. XIV' (⁂)].

† See §§ 225–228.

(ii) The ו is sometimes Quiescent in *K̄houlem*; as in

(*a*) the Inf. Abs. *K.* קוֹם,

(*β*) some other Inf. *K.* forms, as מֹות*, בְּמֹות, כְּמֹות, (and so לָבֹוא, but לָמוּת), and with Pron. Affs., מֹותֹו* *his dying*, etc., from מות *to die*,

(*γ*) some Fut. *K.* forms, as יָשֹׁב, תָּשֹׁב, etc., besides the more usual יָשׁוּב, תָּשׁוּב, etc.; and

(*δ*) throughout the *Nφ.*, except the forms in (i, *β*).

(iii) The ו is sometimes dropped† as in the *K.* Past [קָם 3 s. *m.*, קָמָה 3 s. *f.*, קַמְתָּ 2 s. *m*, etc.], and Partic (1) [קָם s. *m.*, קָמָה s. *f.*, etc.], etc.; see Tab. XX.

(iv) The ו is sometimes replaced by י, either

(*a*) *written*, as in לְהָקִים Inf. *Hφ.* with ל, and הֵקִים Past 3 s. *m.*, etc., or

(*β*) *understood*, as in the Inf. Abs. *Hφ.* ‡הָקֵם, and the Fut. forms §יָקֵם, תָּקֵם, etc.; and

(*γ*) the Long Vowel is sometimes shortened into ‒ֶ as we shall see.

(v) The *Hŏph-ăl* Voice of these Verbs has the same form as in the Verbs פ״י [see Tab. XVIII]

---

* This, and the like words fr. מות, may however be (as some take them to be) Declension-forms of the Noun מָוֶת *death*, with Pron. Affs. as in Tab. XIII (‡, ϵ). There are also מוֹתִי *my dying*, מוֹתָהּ *her* . ., מוֹתֵנוּ (& מֹתֵנוּ) *our* . ., and מֹתָן *their* (*f.*) . ., like the forms from קום.

† For which a Quiescent-letter is *understood*, generally. But sometimes such a letter *appears*, as the א in קָאם (= קָם 3 s. *m* Past *K.*) Hos. x. 14, etc. So, for יָנֵץ 3 s. *m.* Fut. *Hφ.* of נוץ, we find יָנֵאץ Eccl. xii. 5 (See, also, p. 295).

‡ Once הָקֵים, Jer. xliv. 25.

§ These ‒ֵ forms are used (rather than the ‒ִי forms) in the three cases mentioned in § 162 (ϵ, ii).

(vi) Instead of *Pĭ-êl*, *Pŭ-ăl*, *Hithpă-êl* forms, these Verbs have פּוֹלֵל, פּוֹלַל, הִתְפּוֹלֵל forms, *i.e.* the 2ᵈ Rt-letter is Quiescent (and therefore cannot be doubled by Dag. F.), but the 3ᵈ Rt-letter is *repeated*. See Tab. XX.

221. The Past Tense forms in the second column of the *Kal* in Tab. XX, מֵת, מֵתָה, מֵתוּ, and the Partic. מֵת, correspond to the פָּעֵל forms of Past-Tense and Partic. *K.* in the 'Full' Verb [see § 138 (A)]. But,

Obs. (i) the —ֵ which, in the 3 s. *f.* and 3 pl. Past of the פָּעֵל form of 'Full' Verbs, appears in the *Pause-forms* only, stands regularly in the forms מֵתָה 3 s. *f.*, מֵתוּ 3 pl.; also

(ii) the Partic (1) *K.* s. *f.* and pl. *m.* and *f.* are מֵתָה, *מֵתִים, [מֵתוֹת]. But

(iii) the Imper. and Fut. of מוּת are like those of קוּם.

[(iv) The Verb מוּת having ת for its 3ᵈ Rt-letter drops this ת on receiving an additional *syllable beginning with* ת, and this latter receives Dag. F.; thus, מַתָּ for מַ(תְ)תָּ, מַתָּה for מַ(תְ)תָּה, מַתִּי for מַ(תְ)תִּי, מַתֶּם, for מַ(תְ)תֶּם, etc. Cp. § 183 (β)].

222. The Past-Tense forms in the third column of the *Kal* in Tab. XX, *viz.* בֹּשׁ, בֹּשָׁה, etc., and the Partic (1) בֹּשׁ, correspond to the פָּעֹל form of the Past-Tense and Partic. in the 'Full' Verbs [see § 138 (A)]. But,

---

* Thus לֵנִים Neh. xiii. 21, pl. *m.*, fr. לון or לין. (The corresponding s. *m.* would be לֵן,—like עֵר Song. v. 2, fr. עור.)

Obs. (i) the –ֹ which in the 3 s. *f.* & 3 pl. Past of the פָּעֹל form of 'Full' Verbs appears in *Pause*-forms only, stands regularly in the forms בֹּֽשָׁה 3 s. *f.* and בֹּֽשׁוּ 3 pl.—

(ii) The Partic (1) *K.* s. *f.* and pl. *m.* & *f.* are [בּוֹשָׁה], בּוֹשִׁים, [בּוֹשׁוֹת].

(iii) In the Imper. (the form בֹּשׁ corresponds to the form פְּקֹד with –ֹ). The –ֹ stands regularly in the forms בֹּֽשִׁי 2 s. *f.* and בֹּֽשׁוּ 2 pl. *m.*; but it appears in the corresponding *Pause*-forms, merely, in the case of 'Full' Verbs. So also

(iv) in the Fut. forms תֵּבֹֽשִׁי 2 s. *f.*, יֵבֹֽשׁוּ 3 pl. *m.*, תֵּבֹֽשׁוּ 2 pl. *m.*, and in אֵבֹֽשָׁה 1 s. w. ה;—for

(v) the Fut. forms יֵבֹשׁ, תֵּבֹשׁ, etc., correspond to the (–ֹ) forms יִפְקֹד, תִּפְקֹד, etc., of the 'Full' Verb,—the –ִ of the prefix-letters being lengthened into –ֵ in order to avoid the occurrence of the Short-vowel in an open syllable.

223. Some Verbs have here and there forms such as in § 221 or § 222, as well as others like those fr. קוּם in Tab. XX.

224. Some Verbs have (cp. § 220, ii, γ) Fut. *K.* forms such as יָחֹס (fr. חוּס) Ps. lxxii. 13, תָּחֹס Ez. v. 11, as well as others such as יָחוּס, תָּחוּס.

The forms in Tab. XX, of which the chief features are sketched above, will be sufficient for this Exercise book—with the following additions [§§ 225–248].

225. Some few Verbs have —ִי (being ע״י therefore) where the וּ occurs in the *Kal* of קום [Tab. XX]; thus

(i) INFIN. בִּין (*Absol.*) of Root בין, שִׂים (*Constr.*) of Root שׂים(=שׂום). So שִׁית, and (w. ל) לָשִׁית, and (w. Aff. —ִי *my*) שִׁתִּי [=שִׁיתִי, Pt. I, § 12] of Root שׁית(=שׁות), etc.;

(ii) IMPER. שִׂים 2 s. *m.* (and w. ה, שִׂימָה), שִׂימִי 2 s. *f.* (and שִׂמִּי Jer. xxxi. 21), שִׂימוּ 2 pl. *m.* (also שִׂמּוּ);

(iii) FUT. יָשִׂים 3 s. *m.* (also יָשֵׂם and יָשֶׂם), *תָּשִׂים, etc.

226. Such Verbs have other forms like those in § 220 (iii); [thus, fr. שׂים in *Kal*,†

(i) PAST שָׂם 3 s. *m.*, שָׂמָה 3 s. *f.*, שַׂמְתָּ 2 s. *m.*, שַׂמְתְּ 2 s. *f.*, etc.;

(ii) PARTIC (1) שָׂם s. *m.*, שָׂמָה s. *f.*, etc. Also

(iii) there are sometimes ע״ו *as well as* ע״י forms having the same 1st and 3d Rt-letters; thus, שׂוּם Inf. (Abs.) and שׂוּם, לָשׂוּם, etc., besides שִׂים in § 225 (i); and so יָשׂוּם Ex. iv. 11, besides the more usual יָשִׂים, etc., in § 225 (iii). So יְשֻׂשׂוּם Is. xxxv. 1 (3 pl. *m.* Fut. *K.* with Aff. ם— *them m.*, Sect. XXII) from שׂוּשׂ, although the usual Imper. and Fut. forms are from שִׂישׂ]. But

227. there are also a few forms, as רִיבוֹתָ (Job xxxiii. 13) 2 s. *m.* Past, בִּינֹתִי (Dan. ix. 2) 1 s. Past, and דִּיגוּ (in וְדִיגוּם, Jer. xvi. 16, 3 pl. *m.* Past with Aff. ם— *them m.*), which are like *Hiph-îl* forms without the ה ‡.

---

* Sometimes —ַ occurs as in תָּלַן Job xvii. 2 (3 s. *f.*, fr. לין); and, in Pause, אַל תָּלַן: Ju. xix. 20 (2 s. *m.*). But also יָלִין 3 s. *m.*, תָּלִין 3 s. *f.* & 2 s. *m.*, אָלִין 1 s., נָלִין 1 pl.; and וַיָּלֶן, אַל תָּלֶן 2 S. xvii. 16, cp. § 232 (iv).

† They agree generally with Tab. XX in other parts also.

‡ The full *Hφ*. forms would be הֲרִיבוֹתָ, הֲבִינֹתִי, and וַהֲדִיגוּם fr. הֲדִיגוּ w. Aff. ם— (Sect. XXII).

[Note. Some have supposed that these forms, and also those in § 225 (i & ii), are really *Hφ.* forms without the ה. This may fairly be doubted, especially in regard to the forms in § 225 (i & ii)].

228. The Fut. *K.* forms of שִׂים, *viz.* יָשִׂים, תָּשִׂים, etc., being exactly the same as the *Hφ.* forms יָקִים, תָּקִים, etc., the 3 & 2 pl. *f.* would be תָּשֵׂמְנָה like תָּקֵמְנָה. So we find * תָּגֵלְנָה 3 pl. *f.* Fut. *K.* from גִיל of which the Fut. *K.* forms are יָגִיל, תָּגִיל, etc.

[Note. As in § 220 (iv, β), the —ִי of these forms is often replaced by —ֵ; thus יָשֵׂם for יָשִׂים, etc. Cp. Note (§) on § 220 (iv. β).]

229. Some few Verbs have forms like † יָרֹם 3 s. *m.*, תָּרֹם 3 s. *m.*, from רום, as well as the more usual forms יָרוּם, תָּרוּם. So יָשֹׁב fr. שׁוב, as well as the more usual יָשׁוּב, etc. [cp. § 220 (ii, γ)]. And so יָדוֹן, Gen. vi. 3, fr. דון, but the more usual Fut. is (fr. דין) יָדִין, תָּדִין, etc.

230. Of the 3 & 2 pl. *f.* Fut. *K.* two forms are given in Tab. XX. The first of these two, *viz.* תָּקֹמְנָה, corresponds with the Imper. 2 pl. *f.* קֹמְנָה, as תִּפְקֹדְנָה with פְּקֹדְנָה. And so we have, (1) fr. שׁוב, תָּשֹׁבְנָה (in וַתָּשֹׁבְנָה 1 S. vii. 14; cp. Ez. xxxv. 9 *Kri*, and תָּשֹׁבְןָ twice in Ez. xvi. 55). Similarly (2) fr. אור, תָּאֹרְנָה (in וַתָּאֹרְנָה *Kri* for ותראנה *Kthîv*, 1 S.

---

* Like תָּשֵׁבְנָה 3 pl. *f.* Fut. *Hφ.* of שׁוב; and so תָּקֵמְנָה in Tab. XX.

† Sometimes such forms are used where there is a positive or negative *Wish.* But it is unsafe to limit the usage to that case. If we might *assume* such forms from Roots which have them not, we might say that the —ָ (ŏ) of וַיָּקָם (§ 232) is obtained from the —ֹ of יָקֹם [which does not occur] instead of the וּ of יָקוּם. But no advantage is gained by the assumption, and some objections might be raised.

xiv. 27). And (3) fr. בּוֹא, תָּבֹאנָה * (and once תָּבוֹאנָה, once תָּבֹאןָ). But

231. several of the 3 pl. *f.* Fut. *K.* forms which *occur* are like תְּקוּמֶינָה, the second form given in Tab. XX. Thus (1) fr. מוּט, תְּמוּטֶינָה; (2) fr. עוּף, תְּעוּפֶינָה; (3) fr. פּוּץ, † תְּפוּצֶינָה; and so (4) from שׁוּב, תְּשֻׁבֶינָה once (Ez. xvi. 55); (5) fr. בּוֹא, תְּבֹאֶינָה occurs once, and תְּבוֹאֶינָה once; but the form in § 230 (3) occurs about a dozen times.

232. The DRAWING BACK OF THE ACCENT by the ו Convers. of the Fut. produces, in the *Kal* and *Hiph.*, some remarkable changes in these Verbs. Thus,

(i) in KAL, יָקוּם has [in accordance with Pt. I, § 55 (9, b)] the Accent on the last syllable. But the ו Convers., as in § 189, draws away the Accent to the Penult. syllable. Consequently the Long-Vowel וּ would then (if left) be unaccented and yet followed by *Shva Quiescent* understood with the ם. To avoid such a breach of the great Rule in Pt. I, § 55 (8), the וּ is shortened into ◌ָ (ŏ) [Pt. I, § 19], and so we have the form ‡ וַיָּקָם. Similarly תָּקוּם gives וַתָּקָם. So, fr. שׁוּב, יָשׁוּב gives וַיָּשָׁב, etc.§ And so

---

* The א being Quiescent, there is no *Shva* beneath it. For the Verb בּוֹא see pp. 272–275.

† Also תְּפוּצֶנָה Zech. i. 17, תְּמוּתֶנָה Ez. xiii. 19.

‡ In Pause, the Accent returning to the last syllable then, we have ◌ֹ instead of the ◌ָ (ŏ). Thus (for וַיָּעָף) וַיָּעֹף׃ from עוּף, and (for וַיָּרָץ) וַיָּרֹץ׃ from רוּץ; and so (for וַיָּצָם) וַיָּצוֹם, fr. צוּם, etc. For Pause-forms not in Pause, such as וַיָּמֹת Nu. xxxv. 16, וַתָּמֹג Am. ix. 5, cp. § 164 (β).

§ So נָשׁוּב 1 pl. Fut. *K.* gives וַנָּשָׁב, which appears in the form וַנָּשׁוּב (with ו 'superfluous') in Neh. iv. 9.—Cp. 2 S. xiii. 8.

(ii) in Hiph. יָקִים gives וַיָּ֫קֶם with –ֶ in the place of the –ִי[*] of יָקִים. Similarly תָּקִים gives וַתָּ֫קֶם. So, fr. שׁוּב, יָשִׁיב gives וַיָּ֫שֶׁב, and נָשִׁיב 1 pl. gives וַנָּ֫שֶׁב, etc.

[N.B. The Pause-forms of וַיָּ֫קֶם, etc., are וַיָּקָֽם׃, etc.]

(iii) The Fut. forms in § 225, *viz.* יָשִׂים, etc., are treated like those in (ii) here. Thus יָשִׂים gives וַיָּ֫שֶׂם, etc.

(iv) Similarly when from any other cause the Accent is removed from the last syllable of יָקוּם, יָקִים, and such like, the forms are as above in (i)–(iii). Thus וְיָ֫קָם לָ֑ךְ Job xxii. 28, יָ֫שָׁב־נָא 2 S. xix. 38, יָ֫רֶב בּוֹ † Ju. vi. 32, אַל־תָּ֫שֶׁב ‡ 1 K. ii. 20.

233. In the case of the 1 s. Fut., the Accent is not drawn back by the ו Convers.; and so אָקוּם and אָקִים remain unchanged in וָאָקוּם *Kal* and וָאָקִים *Hφ.*

234. When the 3ᵈ Rt-letter is ח or ע, the 2ᵈ Rt-letter takes –ַ instead of –ָ (ŏ) in the *Kal,* and also instead of –ֶ in the *Hiph.* Thus, fr. נוּח *to rest,* the Fut. *K.* יָנוּחַ 3 s. *m.* gives וַיָּ֫נַח *and he rested,* and the Fut. *Hφ.* יָנִיחַ 3 s. *m.* gives וַיָּ֫נַח *and he caused to rest* (or *and he gave rest*); so that, the two forms being exactly the same, the context alone can enable us to know whether וַיָּ֫נַח in any place is *Kal* or *Hiph.*§

---

[*] If we might say that יָקִים would have the –ִי replaced by –ֵ on receiving the ו Convers., and in the other two cases mentioned in § 162 (*e*, ii), then it would be the –ֵ of יָקֵם which is shortened into –ֶ in וַיָּ֫קֶם. [But, as in § 189 (i), the –ִי itself remains in וָאָקִים; and so in וָאָשִׂים, etc. We have, however, וָאָעֶד as well as וָאָעִיד, etc.]

† So too the Imper. *Hφ.* הָרֵם 2 s. *m.* becomes הָ֫רֶם when the Accent is removed from the last syllable. See 2 K. vi. 7.

‡ The Accent is not always drawn back so after אַל; we find also אַל־תָּשֵׁב. Also fr. רִיב, we find אַל־תָּרִיב (*Krî*) Pr. iii. 30 [תרוב *Kthîv.*].

§ An Accented –ַ also appears sometimes, as in Tab. XVI (3) (B, β); thus יָרַ֫ח for יָרֵחַ, etc. So יָ֫נַע (for יָנֻ֫עַ) in אַל־יָ֫נַע 2 K. xxiii. 18.

Similarly וַיָּנַע fr. נוע may be (so far as form is concerned) either Fut. *K.*, fr. יָנוּעַ, or Fut. *Hφ.*, fr. יָנִיעַ; and the context alone can decide which of the two it is. So, also,

235. when the 3ᵈ Rt-letter is ר, sometimes ַ is chosen instead of ָ (ŏ) in the *Kal*, and instead of ֵ in the *Hiph.* Thus, fr. סור *to turn aside* (Intrans.) the Fut. *K.* יָסוּר 3 s. *m.* gives וַיָּסַר *and he turned aside* [to see, etc.] Ju. xiv. 8, and the Fut. *Hφ.* יָסִיר 3 s. *m.* gives וַיָּסַר *and he turned aside* [i.e. *removed* the ashes from his face] 1 K. xx. 41.

So too when the Accent is removed from any other cause, as in יָצַר־ 1 K. viii. 37, אַל תָּצַר D. ii. 9,—but these may, perhaps, not be from צור.

236. (*a*) The Fut. 1 s. and 1 pl., with ה, are unchanged. Thus אָקוּמָה 1 s., נָקוּמָה 1 pl., of the *Kal*; and so the *Hiph.* אָבִינָה 1 s. (of כון), נָרִיעָה 1 pl. (of רוע), etc.* And so,

(β) the *Hφ.* Imper. 2 s. *m.* with ה; thus הָרִימָה (הָרֵם) from רום, etc.

(γ) The *K.* Imper. 2 s. *m.* with ה has not only the Accent Penultimate as in קוּמָה from קום; but also sometimes the Accent is on the *last* syllable as in קוּמָה, which is exactly the same in appearance as the s. *f.* Partic (2) *K.* [The context alone enables us to distinguish, then, between the two words.]

---

[*] For יָחִישָׁה, 3 s. *m.* with ה, see § 144 (γ).

237. The corresponding variation in regard to the position of the Accent is found also in the 2 s. *f.* Imper. *K.* (קוּמִי*), and sometimes in the 3 s. *f.* Past *K.* (קָמָה†); and more often in the 3 pl. Past *K.* (קָמוּ).

[Further remarks on the forms in § 236 (γ) and § 237 will be given in the Appendix.]

NOTES.

238. (i) In the Past *K.* of the Verb בוא, the ב takes –ָ in the place of –ַ as in בָּאתָ (& בָּאתָה) 2 s. *m.*, בָּאתִי 1 s., etc. This is because the א (being Quiescent in these forms) has not *Quiescent Shva*, as the מ has in קַמְתָּ, קַמְתִּי, etc.; and therefore, the syllable being now an '*open*' one, the Short Vowel –ַ is lengthened into –ָ. Many other instances of this will be found to occur. Comp. Obs. XXIII., p. 185 [For the Verb בוא see pp. 272–275.]

(ii) We find –ֶ (instead of –ַ) in וּפִשְׁתֶּם 2 pl. *m.* Past *K.* from פּוּשׁ with ו pref. This, as also the –ֶ in יְרִשְׁתֶּם 2 pl. *m.* Past *K.* of ירשׁ and the –ֶ in שְׁאֶלְתֶּם 2 pl. *m.* Past of שׁאל,‡ are supposed by some to be obtained from the –ֵ of the פָּעֵל form of Past Tense *K.* This is possible; and thus the –ֶ would be in analogy with the –ָ (ŏ) of the 2 pl. *m.* & *f.* of the פָּעֹל form of Past Tense. But the statement of § 138 (A) (ii) should be borne in mind by the Student. This matter must be dealt with by and by.

---

* קוּמִי (with the Accent on the last syllable) might be, instead, the Infin. *Kal* with Pron. Aff. *my*. The context alone can decide between the two, when the Imper. 2 s. *f.* is so accented.

† קָמָה (with the Accent on the last syllable) might be, instead, the Partic (1) *K.* s. *f.*; and the context alone can decide between the two, when the 3 s. *f.* Past is so accented.

‡ The –ֶ occurs also, sometimes, instead of the usual –ַ, in some forms with Pronom. Affs.,—as will be seen in Sect. XXII.

(iii) The position of the Accent on the last syllable of some Past-Tense forms,—instead of the last but one as in Tab. XX,—must be dealt with hereafter, as said above. But, moreover,

N.B. the Accent is on the last syllable sometimes, not always, in accordance with § 160.

(iv) It need scarcely be said that לַנּוּ (in וְלַנּוּ Ju. xix. 13) is 1 pl. Past *K.* for לַ(נְ)נוּ fr. לין. Cp. § 183 (*a*).

(v) The form וְלָנֶה Zech. v. 4 is 3 s. *f.* Past *K.* fr. לין, with ◌ֶ in the place of ◌ָ.

239. In accordance with the great General Rule of § 59, the ◌ָ of יָמוּתוּ disappears when the Accent is on the last syllable (by reason of the ן of § 145) as in יְמוּתוּן 3 pl. *m.* *K.* with ן (or יְמֻתוּן, Pt. I § 14). So תְּמוּתוּן (or תְּמֻתוּן) 2 pl. *m.* So also in the *Hiph.*; thus יְקִימוּן 3 pl. *m.* Fut. *Hφ.* (with ן) Job iv. 4.

240. In NIPH., (*a*) when the 1st Rt-letter cannot receive Dagesh, we find Compensation made in the Infin. לֵאוֹר (for לְהֵאוֹר) Job xxxiii. 30 fr. אור, and so in the Fut. יֵעוֹר Jer. vi. 22, etc., fr. עור.*

(*β*) Instead of the וּ of נְקוּמֹתֶם 2 pl. *m.* Past, we have ◌ֹ in נְפֹצוֹתֶם Ez. xi. 17, נְקֹטֹתֶם Ez. xx. 43.

(*γ*) Instead of the וֹ in the Partic. *Nφ.* we have, also, *Shūrik*; thus נְבֻכִים pl. *m.* Ex. xiv. 3 (Pt. I, § 14).

---

* This form is adopted, in the word נֵעוֹר, Zech. ii. 17, for the *Past Niph.* 3 s. *m.* Once, also, we find נָמָר׃ 3 s. *m.* Past *Nφ.*, in Pause, for נָמַר (as if fr. מרר, Sect. XVIII).

241. Instead of הֲ in the Hiph. Past we find (α) sometimes הֱ as in הֱבִישׁוֹתָ Ps. xliv. 8, הֱקִיצֹתִי Ps. cxxxix. 18; also (β) ַ before a Guttural, as in חַעִדֹתִי Jer. xi. 7.

242. Besides the long forms of the 2 s. & pl. and 1 s. & pl. of the Past *Hφ.* in Tab. XX, there are also a few forms which are more like to הִפְקַדְתָּ, הִפְקַדְתִּי, etc., in Tab. XIV. Thus הֵנַפְתָּ 2 s. *m.* fr. נוּף Ex. xx. 25, etc.; הֵטַלְתִּי 1 s. fr. טוּל Jer. xvi. 13. Similarly, from מוּת, הֵמַתָּה 2 s. *m.* with ה, הֵמַתִּי 1 s., *הֵמִתֶּם 2 pl. *m.*, *הֵמִתֶּן 2 pl. *f.*; and, from כּוּן, הֵכַנּוּ 1 pl. (2 Chr. xxix. 19) [cp. § 183].

243. 'Borrowed' forms.—Some words, belonging to Roots ע'ו in sense, agree in form with those of Tab. XX (פ'נ). Thus, (1) in the *Hφ.* Past, הִסִּיתוּךָ 3 pl. with Aff. ךָ† *thee* (*m.*) [instead of הֱסִיתוּךָ (or הֲ'), fr. סוּת] Jer. xxxviii. 22; and so (2) in the *Hφ.* Partic. מַסִּית s. *m.*, and מַלִּינִים‡ or מַלִּנִם‡ pl. *m.* [instead of מְלִינִים fr. לוּן]; (3) in the *Hφ.* Fut. יַלִּינוּ 3 pl. *m.*, תַּלִּינוּ‡ 2 pl. *m.*, [instead of יָלִינוּ, תָּלִינוּ]; (4) the *Hoph.* Past הֻקַּם 3 s. *m.* [2 S. xxiii. 1, instead of הוּקַם fr. קוּם]; etc.

244. As other instances of 'Borrowed' forms we may mention here (1) הוֹבִישׁ 3 s. *m.* Past *Hφ.*, הֹבִישָׁה 3 s. *f.*, הוֹבַשְׁתָּ 2 s. *m.*, הוֹבִישׁוּ 3 pl.,—when used in the sense of 'being ashamed' which belongs to the Root בּוֹשׁ, but the *forms* belong to the Root יבשׁ *to be dry* (Hos. xiii. 15).—So, on the other hand, יֵבוֹשׁ in the sense "*he* or *it will be dry.*" This sense belongs to the Root יבשׁ, but the form יֵבוֹשׁ belongs to the Root בּוֹשׁ.

---

* Observe the ֶ here, instead of ֵ. Further remarks on these, and some other forms, will be given hereafter.

† See Tab. XXV.

‡ In the sense *murmuring.*

Many other instances of 'borrowed' forms will be found to occur. Under this head may be classed the forms referred to in §§ 212, 214. Also the usual *Hoph-al* forms of the Verb ע׳ו are 'borrowed' from the פ׳י [cp. § 220 (v)].

So, too, we find forms 'borrowed' from the Verbs dealt with in the next Section (XVIII); as בַּז (for בָּז *he despised*) Zech. iv. 10, and so טַח Is. xliv. 18 in the sense of טָח Lev. xiv. 42.

245. The main Rules for Pause-forms [§ 165] hold in the Verbs ע׳ו. And, as in § 166 (*c*), we have the ָ in such *Hθ*. Pause-forms as הִתְבּוֹנָֽן׃ 3 s. *m*. Past, הִתְבּוֹנָֽנוּ׃ 3 plu. Past, etc., הִתְרוֹעָֽעִי׃ 2 s. *f*. Imper., יִתְעֹרָֽר׃ 3 s. *m*. Fut., etc.

246. The rare form הִתְשׁוֹטַטְנָה, Jer. xlix. 3, may be mentioned here. It is the 2 pl. *f*. Imper. *Hθ*. from שׁוט, the שׁ being NOT transposed with the ת of הִת—probably to avoid having the תּוֹ immediately before the טַטְנָה, as would be the case if the form הִשְׁתּוֹטַטְנָה were adopted.

[Obs. The ַ of the טַ here is in accordance with the (קַ) form in Tab. XIV (VII)].

247. The following Participle-forms with Pron. Affs. will be recognized at once from Tab. XX; *viz*. קָֽמַי Partic (1) *K. those rising up against me* (lit. *my risers up*). So מְרוֹמְמַי Partic. *Pi. one raising me on high* (lit. *my raiser on high*), מִתְקוֹמְמַי *one raising himself up against me* (lit. *my opponent*), etc. And so מֵתֶיך *thy* (*m*.) *dead ones*, from מֵתִים plu. of מֵת, etc. But

248. as these Verbs differ so much from the 'Full' Verbs, it may be well to give here the following

TABLE OF PARTICIPLE-FORMS.

	Sing. *m.*	i.c.	Sing. *f.*	i.c.	Plu. *m.*	i.c.	Plu. *f.*
(I) *Kal.* (1) (*α*)	קָם*		קָמָה	־ַת	קָמִים	־ֵי	קָמוֹת
(*β*)	מֵת		מֵתָה	־ַת	מֵתִים	־ֵי	מֵתוֹת
(*γ*)	בּוֹשׁ		בּוֹשָׁה	־ַת	בּוֹשִׁים	־ֵי	בּוֹשׁוֹת
(2)	קוֹם†		קוֹמָה	־ַת	קוֹמִים	־ֵי	קוֹמוֹת
(II) *Niph.*	נָקוֹם‡	נְקוֹם	נְקוֹמָה	־ַת	נְקוֹמִים	־ֵי	נְקוֹמוֹת
(III) *Pĭ.*	מְקוֹמֵם		מְקוֹמְמָה מְקוֹמֶמֶת	־ַת	מְקוֹמְמִים	־ֵי	מְקוֹמְמוֹת
(IV) *Pŭ.*	מְקוֹמָם	־ַם	מְקוֹמָמָה מְקוֹמֶמֶת	־ְמַת	מְקוֹמָמִים	־ְמֵי	מְקוֹמָמוֹת
(V) *Hiph.*	מֵקִים§		מְקִימָה	־ַת	מְקִימִים	־ֵי	מְקִימוֹת
(VI) *Hoph.*	מוּקָם	־ַם	מוּקָמָה	־ְמַת	מוּקָמִים	־ְמֵי	מוּקָמוֹת
(VII) *Hithp.*	מִתְקוֹמֵם‖		מִתְקוֹמְמָה —מָה, —מֶמֶת	־ַת	מִתְקוֹמְמִים	־ֵי	מִתְקוֹמְמוֹת

---

* (*a*) As in Note (†) on § 220, iii, so also an א stands in שָׁאטִים pl. *m.*, and שָׁאטוֹת pl. *f.*, (which are like קָמִים and קָמוֹת in I (1, *α*), above); and so in רָאמוֹת Pr. xxiv. 7.

(*b*) The Noun גֵּירִים (2 Chron. ii. 16), is of the form מֵתִים in I (1, *β*); but with י standing after the ־ֵ. (We find ־ִי in קִימָנוּ Job xxii. 20, *our adversary* according to some.)

(*c*) Instead of קָמִים pl. *m.*, we find once קוֹמִים (2 K. xvi. 7) like בּוֹשִׁים in I (1, *γ*).

(*d*) As Partic (1) forms with וּ (or ־ֻ) some have taken סוּרָה (Is. xlix. 21), and others such, as שׁוּבֵי Mi. ii. 8, חֻשִׁים Nu. xxxii. 17. But these seem to belong rather to I (2).

† With ־ֻ for וּ (Pt. I, § 14) we find מֻלִים Josh. v. 5.—The word זוּרֶה Is. lix. 5, for זוּרָה s. *f.*, has ־ֶ for ־ָ; cp. § 238 (v)

‡ (*a*) נָפוֹצֶת occurs as s. *f.* in 2 S. xviii. 8 (נפצות *Kthiv.*).

(*b*) For נְבֻכִים see § 240 (*γ*).

§ For מֵסִית see § 243 (2).

VOCABULARY VI.

1. אֲדֹנָי *The Lord, O Lord.*
2. אַף (*m.*) *anger*, w. Aff. אַפּוֹ *his . . .* etc.
3. אֶרֶץ (*f.*) *earth, a land, country.* In Pause אָרֶץ׃. See also Exerc. XIII. 5. [See Tab. X (1) for the Sing., and Tab. XII (1) for the Plu.]
4. יָמִין (*f.*) *a right hand* [§ 56 and § 59].
5. כֹּחַ (*m.*) *strength* [§ 74 (*a*)].
6. נָא *now, I pray, we pray.*
7. תְּפִלָּה (*f.*) *prayer.*

Exercise XXXIV.

(*To be translated into English,* §§ 11. *a–ε.*)

קוּמָה[1] יְיָ וְיָפֻצוּ[2] אֹיְבֶיךָ[3] ׃ נָכוֹן[4] כִּסְאֲךָ[5] מֵאָז[6] ׃ רָם[7] וְנִשָּׂא[8] שֹׁכֵן[9]
עַד[10] ׃ מַשְׁפִּיל[11] אַף[12] מְרוֹמֵם[7] ׃ מְרוֹמְמִי[7] מִשַּׁעֲרֵי[13] מָוֶת[14] ׃ כְּבוֹדִי[15]
וּמֵרִים[7] רֹאשִׁי[16] ׃ וְחֶרְפַּת[17] עַמּוֹ יָסִיר[18] . . . ׃ כּוֹנֵן[4] לַמִּשְׁפָּט[19] כִּסְאוֹ[5] ׃
וְהוּא יָבוּס[20] צָרֵינוּ[21] ׃ יָשׁוּבוּ[22] רְשָׁעִים ׃ יֵבֹשׁוּ[23] וְיִסֹּגוּ[24] אָחוֹר[25] ׃
אַל יָרוּמוּ[7] לָמוֹ[26] ׃ תָּרֹם[7] יָדְךָ[27] עַל צָרֶיךָ[21] ׃ וְיָרוּם[7] אֱלֹהֵי יִשְׁעִי[28] ׃
שִׁיתָה[29] יְיָ מוֹרָה[30] לָהֶם ׃ תָּרוּם[7] יְמִינֶךָ ׃ אַתָּה תָקוּם[1] תְּרַחֵם[31]

[1] קום *K.* to arise, rise; *Hθ. Partic.* one raising himself up against another,—an opponent. [2] פוץ *K.* to be scattered, *Hφ.* to scatter. [3] Exerc. XX (52). [4] כון *Pĭ.* to establish, *also* to prepare; *Nφ.* & *Pŭ.* to be established. [5] כִּסֵּא a throne (w. Aff. כִּסְאוֹ, etc.). [6] from of old. [7] רום *K.* to be high, exalted; *Pĭ.* to exalt, extol; *Hφ.* to make to be high (*and so* to exalt, raise on high), *Hŏph.* to be taken away. [8] נשׂא (*Nφ.* Partic.) lofty. [9] שׁכן to inhabit. [10] eternity. [11] שׁפל *Hφ.* to make low. [12] also. [13] שַׁעַר a gate (Tab. X, 5). [14] death. [15] my Glory. [16] ראשׁ a head (w. Aff. ראשׁוֹ, etc. Plu. רָאשִׁים).* [17] and the reproach of. [18] סור *K.* to turn aside, depart; *Hφ.* to cause to turn aside, to remove. [19] for the judgment. [20] בוס to tread down. [21] צַר a foe, pl. צָרִים. [22] שׁוּב to go back, turn back, turn away, return, repent. [23] בושׁ to be ashamed. [24] סוג *Nφ.* to be turned, turned back. [25] backwards. [26] for them (*m.*) [Obs. XIV, p. 139]. [27] Exerc. XXIV (55). [28] יֵשַׁע salvation. [29] שׁית to put, place, appoint. [30] fear. [To "put fear to one" = to "put one in fear"]. [31] רחם *Pĭ.* to compassionate, have mercy on.

---

* Words marked thus (*) need not be given again in the Notes.

צִיּוֹן · · · כִּי בָא[32] מוֹעֵד[33] : נָסֹגוּ[24] אָחוֹר[25] : רָמָה[7] קַרְנִי[34] בַּיְיָ :
יְיָ יָדִין[35] אַפְסֵי[36] אָרֶץ : וְיָרֵם[7] קֶרֶן[34] מְשִׁיחוֹ[37] : מִמִּתְקוֹמְמַי[1]
תְּשַׂגְּבֵנִי[38] : נָמוּ[39] שְׁנָתָם[40] : וַיָּרֶם[7] קֶרֶן[34] לְעַמּוֹ :

תְּמוֹתֵת[41] רָשָׁע רָעָה[42] : שָׂבְעוּ[43] וַיָּרָם[7] לִבָּם : אָרוּר[44] הַגֶּבֶר[45]
אֲשֶׁר יִבְטַח[46] בָּאָדָם[47] וְשָׂם[48] בָּשָׂר[49] זְרֹעוֹ[50] וּמִן יְיָ יָסוּר[18] לִבּוֹ :
וְעַמִּי הֵמִיר[51] כְּבוֹדוֹ בְּלוֹא[52] יוֹעִיל[53] : וְלֹא שָׁב[22] מֵרִשְׁעוֹ[54] :
וַיָּסַר[55] כֹּחוֹ מֵעָלָיו[56] : נָעוּ[57] עִוְרִים[58] : וַיֹּאמֶר יְיָ גַּם אֶת יְהוּדָה[59]
אָסִיר[18] מֵעַל[60] פָּנַי[61] כַּאֲשֶׁר[62] הֲסִירֹתִי[18] אֶת יִשְׂרָאֵל : וְהֵטַלְתִּי[63]
אֶתְכֶם · · · עַל הָאָרֶץ אֲשֶׁר לֹא יְדַעְתֶּם[64] : הָעֵד[65] הַעִדֹתִי[65]
בַּאֲבוֹתֵיכֶם · · : סָרוּ[18] וַיֵּלֵכוּ[66] : וְאָפִיץ[2] אֹתָם[67] בַּגּוֹיִם[68] : הוּרַם[7]
הַתָּמִיד[69] : צָקוּן[70] לַחַשׁ[71] : הָרִינוּ[72] חַלְנוּ[73] : כְּבוֹדִי מֵעָלַי[60]
הִפְשִׁיט[74] וַיָּסַר[18] עֲטֶרֶת[75] רֹאשִׁי[16] : כֹּהֲנַי[76] וּזְקֵנַי[77] בָּעִיר[78] גָּוָעוּ[79] :
צָפוּ[80] מַיִם עַל רֹאשִׁי[16] : שַׁתָּה[29] עֲוֹנֹתֵינוּ[81] לְנֶגְדֶּךָ[82] : בֹּשְׁנוּ[23] מְאֹד[83] :

[32] hath come. [33] an appointed time. [34] קֶרֶן a horn (Tab. X, 1). [35] דין to judge. [36] the ends of. [37] His Anointed. [38] Thou wilt defend me. [39] נום to slumber, sleep. [40] their sleep. [41] מות *K.* to die,* *Pĭ.* to kill, *Hφ.* to cause to die, (*and so* to kill). [42] evil. [43] שׂבע to be satisfied, satiated, to be full. [44] ארר to curse. [45] גֶּבֶר a man (*properly*, a mighty man). [46] בטח to trust. [47] in man. [48] שׂים to put, make. [49] flesh. [50] his arm. [51] מור *Hφ.* to change. [52] for [that which] not. [53] יעל *Hφ.* to profit, be of use. [54] רֶשַׁע wickedness* (Tab. X, 4). [55] *K.* of No. 18. [56] from him. [57] נוע to wander. [58] blind (pl. *m.*). [59] Judah.* [60] מֵעַל from (*lit.* from upon). [61] My Face, Presence. [62] as. [63] טול *Hiph.* to fling, cast; *Hŏph.* to be cast, cast away. [64] ידע to know.* [65] עוד *Hφ.* to testify (followed by בּ *against*). [66] ילך to go, go away. [67] Tab. III. [68] among the heathen. [69] the continual [sacrifice]. [70] צוק to pour out [§ 138 (B), iv, β]. [71] a prayer (E.V.). [72] we have conceived. [73] חול (or חיל) to be in pain. [74] פשׁט *Hφ.* to strip. [75] the crown of. [76] כֹּהֵן a priest.* [77] זָקֵן an elder.* [78] עִיר a city. [79] נוע to expire. [80] צוף to flow. [81] our iniquities. [82] before Thee. [83] exceedingly.

---

* Words marked thus (*) need not be given again in the Notes.

מוֹת[41] נָמוּת[41] ׃ אָכֵן[84] כְּאָדָם[85] תְּמוּתוּן[41] ׃ סַרְתֶּם[18] מִן הַדֶּרֶךְ ׃
וּמֵתוּ[41] גְּדֹלִים[86] וּקְטַנִּים[87] ׃ הִתְבּוֹנְנוּ[88] וְקִרְאוּ[89] לַמְקוֹנְנוֹת[90] ׃
תְּבוֹאֶנָה[91] לָךְ שְׁתֵּי־אֵלֶּה[92]··· ׃ תִּכּוֹן[4] תְּפִלָּתִי ׃ אֲדֹנָי ··· יָשָׁב[22]־נָא
אַפְּךָ ··· ׃ עַד[93] יְכוֹנֵן[4] וְעַד[93] יָשִׂים[48] ··· ׃

לְכוּ†[66] וְנָשׁוּבָה[22] אֶל יְיָ ׃ שׁוּבוּ[22] אֵלַי וְאָשׁוּבָה[22] אֲלֵיכֶם ׃ לֹא
אֶחְפֹּץ[94] בְּמוֹת[41] הַמֵּת[41] ׃ הֶהָרִים[95] יָמוּשׁוּ[96] וְהַגְּבָעוֹת[97] תְּמוּטֶינָה[98]·· ׃
הִתְעוֹרְרִי[99] הִתְעוֹרְרִי[99] קוּמִי[1] יְרוּשָׁלַםִ[100] ׃ אַל תִּירְאִי[101] כִּי לֹא
תֵבוֹשִׁי[23] ׃ יְיָ מֵמִית[41] וּמְחַיֶּה[102] ׃ לֹא הַמֵּתִים[41] יְהַלְלוּ[103] יָהּ[119] ׃
קַמְתִּי[1] אֲנִי לִפְתֹּחַ[104] לְדוֹדִי[105] ׃ שׂוֹשׂ[106] אָשִׂישׂ[106] בַּייָ ׃ אָגִילָה[107]
בֵּאלֹהֵי יִשְׁעִי[28] ׃ מֵיְיָ מִצְעֲדֵי[108] גֶבֶר[45] כּוֹנָנוּ[4] ׃ ··· לֹא יוּטָל[63] ׃
בַּנְתָּה[88] לְרֵעִי[109] מֵרָחוֹק[110] ׃ רַבְתָּ[111] אֲדֹנָי רִיבֵי[112] נַפְשִׁי ׃ הָרִיעוּ[113]
לַייָ כָּל הָאָרֶץ ׃ רוֹמְמוּ[7] יְיָ אֱלֹהֵינוּ ׃ וּנְרוֹמְמָה[7] שְׁמוֹ יַחְדָּו[114] ׃
אֵל[115] יְיָ וַיָּאֶר[116] לָנוּ ׃ וְקַדְמֹנִיּוֹת[117] אַל תִּתְבֹּנָנוּ[88] ׃ עַתָּה[118] אָקוּם[1]
יֹאמַר יְיָ ׃

[84] verily, but. [85] as Adam, *or* man. [86] great. [87] and small. [88] בין *K.* & *Hφ.* to understand, *Hθ.* to consider. [89] קרא to call *. [90] קון *Pi.* to mourn. [91] בוא to come [see § 230 (3)]. [92] these two [things] (*f.*) [93] עַד until [that]. [94] חפץ to take delight. [95] the mountains. [96] מוש to depart (E.V.). [97] and the hills. [98] מוט *K.* to be moved. [99] עור *Hθ.* to rouse oneself. [100] Jerusalem.* [101] ירא to fear. [102] and maketh-alive (E.V.). [103] Exerc. XX (45). [104] פתח to open. [105] for my Love. [106] שׂוֹשׂ or שִׂישׂ to rejoice. [107] גיל to be glad. [108] the steps of. [109] my thought. [110] afar off. [111] ריב to contend, plead. [112] ריב a contention, cause. [113] רוע *Hφ.* to shout, make a joyful cry. [114] together. [115] God. [116] אור *Hφ.* to give light. [117] and former things. [118] now. [119] IAH.

---

* Words marked thus (*) need not be given again in the Notes.

† Go to!, come!—

EXERCISE XXXV.

(*To be translated into Hebrew*, § 11, ζ–μ.)

*** All Verbs ע׳ו here are to be Conjugated as in Tab. XX; and Verbs ע׳י as in §§ 225–228.

GOD[1] will-arise,*[2] His enemies[3] will-be-scattered.*[4] When-GOD-shall-arise-for-the-judgment (Hebr. *on*[5] *arising-of*[2] *for*[6] *the judgment*[7] GOD[1]). Earth[8] shall-greatly-reel*[9] like the drunkard,[10] and shall-shake†[11] like the night-lodge.[12] Spare-Thou,‡[13] O-LORD, Thy (Hebr. *over*[14] *Thy*) people.[15] Raise-high‡[16] Thy (*m.*) foot-steppings.[17] They-have-made[18] their (*m.*) banners[19] tokens.[19]

I-made-to-turn-away[20] from a burden[21] his shoulder.[22] And Mine eye[23] spared*[13] them (Hebr. *over*[14] *them* (*m.*)). And I-will-make†[18] all My mountains[24] the-way (Hebr. *for*[6] *the way*[25]), and My high-ways[26] shall-be-exalted (*m.*).[16]§

My steps[17] make-Thou (*m.*)-firm.[27] I-have-placed[28] in The-LORD my trust.[29] My heart[30] was-glad,*[31] and my glory[32] rejoiced.*[33] After-Thee[34] we-will-run.‡[35]—Awake (*f.*),[36] awake,[36] put-on[37] strength,[38] O-arm[39] of The-LORD! . . . Art-

[1] אֱלֹהִים. [2] קוּם. [3] Exerc. XX (52). [4] פּוּץ *K.* to be scattered. [5] בּ (prefixed to the Infin. *K.*). [6] לְ (the prefix). [7] מִשְׁפָּט. [8] אֶרֶץ (*f.*) [9] נוּע [the "greatly" to be expressed by the Infin. Absol. before the Tense, § 137 (1, d, β)]. [10] שִׁכּוֹר. [11] נוּד *Hθ.* [12] מְלוּנָה (used here for a "lodgement" slung up to a tree, or trees). [13] חוּס. [14] עַל. [15] עַם (עַמּוֹ *his* . . ., etc.). [16] רוּם *K.* to be high (*or* exalted), *Hφ.* to make (*or* raise) high. [17] פַּעַם Tab. X (5). [18] שׂוּם or שִׂים. [19] אוֹת, pl. אֹתוֹת. [20] סוּר *Hφ.* [21] סֵבֶל. [22] שְׁכֶם Tab. X (2) [23] עַיִן Tab. XIII (3) [24] הַר Exerc. XXXII (65). [25] דֶּרֶךְ. [26] pl. of מְסִלָּה. [27] כּוּן *Hφ.* [28] שִׁית. [29] מַחֲסֶה. [30] לֵב Exerc. XXXII (17). [31] שׂמח. [32] Vocab. V (3). [33] גִּיל. [34] אַחֲרֶיךָ. [35] רוּץ. [36] עוּר. [37] לבשׁ. [38] עֹז.

---

* Verb to precede its Noun, or Nouns.

† Past w. ו Convers.

‡ With ה at the end.

§ With ן at the end.

not thou (*f.*) the-same[40] that[41] made[18] [3 s. *f.* Past] the sea-depths (Hebr. *depths-of*[42] *a sea*[43]) a way[25] for-redeemed-ones-to-pass-over (Hebr. *for*[6] *passing-over-of*[44] *redeemed-ones*[45] (*m.*))? And the-ransomed-of[46] The Lord shall return[47]§ and shall-come-to†[48] Zion amid[49] glad-singing,[50] . . . ; rejoicing[51] and joy[52] shall-they-attain-to[53]§, sorrow[54] and sighing[55] [shall] have-fled-away (pl.).*[56]

[39] זְרוֹעַ. [40] הִיא. [41] The Prefix ה as in § 6. Cp. § 98. [42] מַעֲמַקִּים. [43] יָם. [44] עבר Infin. *K.* [45] גאל. [46] פְּדוּיֵי. [47] שׁוּב. [48] בּוֹא. [49] ב (the prefix). [50] רִנָּה. [51] שָׂשׂוֹן. [52] שִׂמְחָה. [53] נשׂג *Hφ.* [54] יָגוֹן. [55] אֲנָחָה. [56] נוּס.

---

* † § See Notes on p. 167.

The Student may write out for Practice:—

(1) the Fut. *K.*, and the Fut. *Hφ.*, of רום *to be high*;

(2) the same two Futures with ו Conversive.

NOTE.

[Those who are eager to begin to read The BIBLE itself may proceed to do so now by help of the following Outline-sketch of the remaining Classes of Verbs and by continual reference to the corresponding Tables.

But we strongly advise the Student not to do so,—but, instead, to work carefully through not only these pp. 169–178 but also the Observations XVI–L (on pp. 179, etc.) and the additional Exercises XXXVI–L. It is scarcely possible to get the requisite familiarity with some of the remaining Verb-forms without carefully working through the Exercises upon them. Wise Students will find themselves well rewarded for this additional toil.]

(I.) SECTION XVIII has to deal with 'Variations from Tab. XIV when the 2ᵈ and 3ᵈ Rt-letters are the same.' [As, for instance, in Verbs from the Roots סבב, גדד.] But

(*a*) in many forms from such Roots there is NO 'Variation' from Tab. XIV; and

(*β*) for the 'Variations' we may refer to Tab. XXI.

[See also Obs. XVI–XXII, & Exerc. XXXVI & XXXVII, pp. 179–184.]

(II) SECTION XIX has to deal with 'Variations from Tab. XIV when the 3ᵈ Rt-letter is א.' The *chief* 'Variations from Tab. XIV' are:—

(*a*) the 2ᵈ Rt-letter has ◌ָ followed by א Quiescent,

(i) instead of ◌ַ followed by a letter with Shva-Quiescent [see Tab. XXII], and

(ii) in a few instances, in 3ᵈ s. *f.* Past forms, as קָֽרָאת (instead of קָֽרְאָה), and so הֻבָאת G. xxxiii. 11 (instead of הוּבְאָה like הוּקְמָה);

(*β*) in the פִּעֵל form of Past *K.*, the ◌ֵ is retained in the 2ᵈ and 1ˢᵗ Persons,—as in יָרֵאתָ 2 s. *m.*, etc.;

(*γ*) The אֵ form is the common one in the other Voices.

Obs. Some words, which belong in signification to Roots ל״א, have forms that are 'borrowed' from Roots ל״ה, for which see Tab. XXIII.

[See also Obs. XXIII–XXV, & Exerc. XXXVIII & XXXIX. pp 185–189.]

[See also Obs. XXVI–XXX, & Exerc. XL–XLII, pp. 190–201.]

(III.) SECTION XX has to deal with 'Variations from Tab. XIV when the 3ᵈ Rt-letter is ה Quiescent.' These 'Variations' are many and great, as seen in Tab. XXIII. The Student may observe

(*a*) the Inf. Constr. endings in —וֹת, (we have also רָאוֹת as Inf. ABS. *K.*, Is. xlii. 20 *Kri*, נִגְלוֹת Inf. Abs. *Nφ.*, 2 S. vi. 20);

(*β*) the endings —ֵיתָ, —ֵיתִי, etc., (sometimes —ֶתָ, —ֶתִי, etc.), in Past Tenses;

(*γ*) the endings —ֶה, and —ֵה, in certain other parts;

(*δ*) ESPECIALLY,—the Imperative and Future forms *without the* 3ᵈ *Rt-letter* ה, thus

(i) Imperatives 2 s. *m.*,—as גַּל for גַּלֵּה *Pi.*, הֶרֶף for הַרְפֵּה *Hφ.* (& הַעַל, fr. עלה), הִתְחַל (p. הִתְחָל׃) for הִתְחַלֵּה *Hθ.*

(ii) Futures 3 s. *m.* & *f.*, 2 s. *m.*, and 1 s. & pl.,—as (3 s. *m.*) יֶגֶל *K.*, | יִגָּל *Nφ.*, | יְגַל *Pi.*, | יֶגֶל *Hφ.*, יִתְגַּל *Hθ.*, etc.

N.B. Such are often called 'APOCOPATED forms.'*

(*ε*) There are several *varying forms*, of which the following may be mentioned here:—(1) יֵשַׁע *K.* fr. שׁעה, (2) יִחַר *K.* and יַחַר *Hφ.* fr. חרה, (3) יִחַדְּ *K.* fr. חדה (corresponding to יִשְׁבְּ fr. שׁבה), (4) יְהִי (p. יֶהִי׃)

---

[*] These forms are often used with ו Convers. But see also p. 171, Note (‡).

K. fr. היה*, and so יְחִי (p. יֶחִי׃) fr. חיה*. (5) Also the *K.* forms יֵשֶׁל 3 s. *m.* fr. שׁלה, תֵּכַהּ 3 s. *f.* fr. כהה, and so תֵּתַע fr. תעה, etc.; and (6) יַפְתְּ 3 s. *m.* Fut. *Hφ.* fr. פתה, etc. [(6) For forms from עלה, עשׂה, and others such, see (ζ).]

(ζ) The Fut. *K.* forms יַעֲלֶה 3 s. *m.*, תַּעֲלֶה 3 s. *f.* & 2 s. *m.*, נַעֲלֶה 1 pl., and their apocopated forms יַעַל, תַּעַל, נַעַל, are the same as those of the Fut. *Hφ.*

Also the 1 s. Fut. *K.* אֶעֱלֶה and the 1 s. Fut. *Hφ.* אַעֲלֶה have, both of them, the same apocop. form אַעַל.

The *Nφ.* forms יִגָּלֶה, etc., and so יֵעָשֶׂה, † תֵּעָשֶׂה, etc., merely lose the ה ֶ when apocopated. Thus וְתֵּעָשׂ 3 s. *f.* (w. וְ pref.), and so יֵרָא, וַיֵּרָא, fr. יֵרָאֶה of ראה.

(η) The 3 s. *m.* Fut. *K.* יִרְאֶה *he will see*, and the 3 s. *m.* Fut. *Hφ.* יַרְאֶה *he will cause to see*, (or *will shew*), have, both of them, the same shortened form וַיַּרְא with ו Convers.‡

N.B. It is only the 3 s. *m.* which has this shortened form from ראה. But we have also וַתַּשְׁקְ 3 s. *f.* Fut. *Hφ.* fr. שׁקה.

---

* From היה *to be* the 2 pl. *m.* Past *K.* הֱיִיתֶם w. ו pref. becomes וִהְיִיתֶם.
So the 2 pl. *m.* Imper. *K.* הֱיוּ becomes וִהְיוּ.
But the 2 s. *m.* Imper. *K.* הֱיֵה becomes וֶהְיֵה.
Similarly fr. חיה *to live* we have וִחְיִיתֶם, וִחְיוּ, but וֶחְיֵה.

† Once תֵּיעָשֶׂה Ex. xxv. 31 (with ֵי instead of ֵ).

‡ Sometimes forms occur, with ו Convers., not shortened; thus, וַיִּרְאֶה, וָאֶרְאֶה, etc.

(*θ*) A י Consonantal appears in some forms. Thus, (1) חָֽסָיָה 3 s. *f.* Past *K.* and חָסָֽיוּ 3 pl. from חסה; and so (2) בְּעָֽיוּ and אֱתָֽיוּ 2 pl. *m.* Imper. *K.*; (3) אֶהֱמָֽיָה 1 s. Fut. *K.* (with ה also); (4) יִשְׁלָֽיוּ 3 pl. *m.* Fut. *K.*, and (with ן, § 145) יִבְכָּֽיוּן, יִרְוְיֻֽן, יֶהֱמָֽיוּן, etc.; (5) תְּדַמְּֽיוּן, 2 pl. *m.* Fut. *Pi.*, etc.

Obs. Such forms may be said to belong to Roots ל״י; but more must be said on this, elsewhere.

(*ι*) A ו Consonantal stands in some forms,—from a few Roots. Thus שָׁלַֽוְתִּי 1 s. Past *K.* fr. שלה; מְטַחֲוֵי *Pi.* Partic. pl. *m.* (i.c.); etc.;—which may be said to belong to Roots ל״ו. For the forms fr. שחה, with ו introduced at the end, see Tab. XXIII, Notes † to ¶.

(*κ*) The ending ־ִיו in הִמְסִֽיו Josh. xiv. 8 is Aramæan, cp. Dan. v. 4.

(λ) The ending ־ֵה occurs sometimes where the more usual ־ֶה is given in Tab. XXIII; and (rarely) ־ֶה instead of ־ֵה in the Table.

(*μ*) No difficulty will be caused by the appearance of ־ָ for ־ַ in Pause, or by the ending ־ָתָה׃ for ־ְתָֽה in 3 s. *f.* Past forms. Cp. also § 167 (iii).—In Lev. xxv. 21, we find the contracted form וְעָשָֽׂת for וְעָשְׂתָֽה 3 s. *f.* Past *K.* with ו pref.

(*ν*) The Partic. forms will be sufficiently understood from the following addition to Tab. XXIII:—

		Sing. (*m.*)	i.c.	Sing. (*f.*)	i.c.	Plu. (*m.*)	i.c.	Plu. (*f.*)
(I) *Kal.*	(1)	גּוֹלֶה*	־ֵה	גּוֹלָה†	־ַת	גּוֹלִים	־ֵי	גֹּלוֹת‡
	(2)	גָּלוּי§	גְּלוּי	גְּלוּיָה	־ְיַת	גְּלוּיִם	־ְיֵי	גְּלוּיוֹת
(II) *Niph.*		נִגְלֶה	־ֵה	נִגְלָה	־ַת	נִגְלִים	־ֵי	נִגְלוֹת

⁂ In other Voices the only change from the s. *m.* forms given in Tab. XXIII, is in the endings—which are

Sing. (*m.*)	i.c.	Sing. (*f.*)	i.c.	Plu. (*m.*)	i.c.	Plu. (*f.*)
־ֶה	־ֵה	־ָה	־ַת	־ִים	־ֵי	־וֹת

Obs. (i) The Plu. (*f.*) Partic.-forms are the same in Constr.

(ii) The Partic.-forms *K.* חַי (p. חָי׃) *living* s. *m.*, חַיָּה s. *f.*, חַיִּים pl. *m.*, חַיּוֹת pl. *f.*, are "borrowed" from a Root חיי(=חיה), being like סַב s. *m.*, סַבָּה s. *f.*, etc., fr. סבב.

(iii) Also the PAST *K.* form חַי (p. חָי׃) 3 s. *m.* is "borrowed" from חיי (=חיה), being like סַב 3 s. *m.* Past *K.* of סבב. But

(iv) חָיוֹת Partic. *K.* pl. *f.*, Ex. i. 19, is like שָׂמוֹת from שִׂים (§ 226); and so חָיָה Past *K.* 3 s. *f.*, Ex. i. 16.

(ξ) To the forms in (θ) above—we may add here (1) מְמֻחָיִם Is. xxv. 6 *Pŭ.* Partic. pl. *m.* of מחי=מחה in the sense of מחח (some, however, give the ordinary sense of מחה); (2) תֹּגְיוּן Job xix. 2, which is 2 pl. *m.* Fut. *Hφ.* of יגה [cp. § 195 (δ, ii) and Sect. XXI (p, 174, iv, *a*)] with the ן of § 145.

(ο) The word כָּסּוּ, Ps. lxxx. 11 and Pr. xxiv. 31, is 3 pl. Past *Pŭ.* of כסה with ָ (ŏ) instead of ֻ.

(π) There is sometimes א instead of ה: thus יִשְׁנֶא 3 s. *m.* Fut. *K.* of שׁנה, etc.

---

[*] With א standing for the ה, נֹשֶׁא s. *m.* 1 S. xxii. 2;—נֹשְׁאִים Neh. v. 7 has א 'superfluous.'

[†] עֹטְיָה fr. עטה, בּוֹכִיָּה fr. בכה, etc.; cp. (θ) above.—פֹּרָת G. xlix. 22.

[‡] אֹתִיּוֹת, Is. xli. 23, fr. אתה.

[§] עָשׂוּ in הֶעָשׂוּ Job xli. 25 (§ 6, *d.* ii). In Job xv. 22 צָפוּי is *Kri* for צפו *Kthiv.* N.B. As in Pt. I, § 14, we may have ֻ for וּ.

[See also Obs. XXXI & XXXII, & Exerc. XLIII & XLIV, pp. 202–207.]

(IV.) SECTION XXI is to deal with Verbs belonging to more than one of the Seven Classes in Sects. XIV–XX. The following few examples will sufficiently illustrate this.

(*a*) From יפה *to be beautiful,* which is both פ׳י (Sect. XV), and ל׳ה (Sect. XX), the 3 s. *m.* Fut. *K.* would be יֵיפֶה.* This with ו Convers. becomes וַיִּיף Ez. xxxi. 7 *and he was beautiful.*

(*β*) From נטה, which is both פ׳נ (Sect. XVI) and ל׳ה (Sect. XX), the 3 s. *m.* Fut. *K.* is יִטֶּה.† This gives the apocopated form יֵט in וְיֵט Zeph. ii. 13, etc. And so from תִּטֶּה 3 s. *f.*, & 2 s. *m.*, we have תֵּט.

(*γ*) Similarly the 3 s. *m.* Fut. *Hφ.* of נטה is יַטֶּה which gives יַט in וַיַּט; and so תַּטֶּה gives תַּט, and אַטֶּה gives אַט (p. אָט׃). And so יַכֶּה 3 s. *m.* Fut. *Hφ.* of נכה gives יַךְ, תַּכֶּה gives תַּךְ, and אַכֶּה gives אַךְ.

(*δ*) Similarly also for other parts of the Verb; thus, (i) ‡הַכּוֹת Inf. *Hφ.* of נכה, and (ii) ‡הִכָּה 3 s. *m.* Past *Hφ.*, (iii) ‡מַכֶּה Partic. s. *m.*, (iv) ‡הַכֵּה Imper. 2 s. *m.*; etc.

[Other forms and Verbs must be reserved at present.]

---

* The ֵי agreeing with that of יֵיטַב, etc., in Tab. XVIII,—and the ֶה with that of יִגְלֶה, etc., in Tab. XXIII.

† The Dag. F. of the ט standing instead of the 1st Rt-letter, as in יִגַּשׁ Tab. XIX; and the ֶה being as in Tab. XXIII.

‡ Compare Tab. XXIII.

(V.) SECTION XXII is to deal with the Verb-forms having Pronom.-Affixes. These will be sufficiently understood from Tables XXIV–XXX, with the help of Observations XXXIII–L which are given in connection with Exercises XLV–L [pp. 208–220].

It is not necessary to trouble the Student with any more Exercises. The remaining pages, including the Appendix, are intended to supply him with some useful help while he is reading The BIBLE.

(VI.) SECTION XXIII is to deal with some other Voice-forms:—In § 220 (vi) the Voice-forms פּוֹלֵל, פּוֹלַל, and הִתְפּוֹלֵל, were mentioned. There are some other varying forms of *Pĭ-êl, Pŭ-ăl,* and *Hithpă-êl,*—chiefly in the case of Verbs such as those in Tabs. XX & XXI, but also in a few forms of other Verbs.

(*a*) The 1st and the 3d Rt-letters are sometimes both of them repeated, as in

(1) the Infin. כַּלְכֵּל fr. כּוּל, the Past כִּלְכֵּל 3 s. *m.* (whence the Voice-form is called פִּלְפֵּל), כִּלְכְּלָה 3 s. *f.*, כִּלְכַּלְתָּ 2 s. *m.*, etc., the Partic. מְכַלְכֵּל s. *m.*, and the Fut. יְכַלְכֵּל 3 s. *m.*, etc.;

(2) the *Passive* פָּלְפַּל (ָ, ŏ), corresponding to פִּלְפֵּל as *Pŭ-ăl* to *Pĭ-êl,*—thus the Past כָּלְכַּל, whence כָּלְכְּלוּ 3 pl., fr. כּוּל;

(3) the *Reflexive* הִתְפַּלְפֵּל, corresponding to פִּלְפֵּל as *Hithpă-êl* to *Pĭ-êl,*—thus הִתְחַלְחֵל, whence the Fut. וַתִּתְחַלְחַל 3 s. *f.* w. ו Convers.

(β) Sometimes also such forms occur from Verbs having the 2ᵈ and 3ᵈ Rt-letters the same. For these Verbs,—having the 2ᵈ Rt-letter (the ע, § 117) repeated as 3ᵈ Rt-letter (*i.e.* as ל, § 117),—the designation 'Verbs פעע' is appropriate.* Such forms as those in (*a*), from these Roots which have the 'ע' in the place also of the 'ל' (§ 117), are פִּעְפֵּע (or פִּעְפַּע) פָּעְפַּע (ָ, *ŏ*), הִתְפַּעְפֵּע (or הִתְפַּעְפַּע).†

(γ) A form פָּעְפַּע from the Root יפה occurs in Ps. xlv. 3, *viz.* יָפְיָפִיתָ Past 2 s. *m.*

(δ) In the case of 'Full' Verbs also, sometimes

(*a*) the 3ᵈ Rt-letter is repeated in forms (1) פִּעְלֵל (or ־לֵל—, or פִּעֶ֫, or פַּעֶ֫), and (2) פֻּעְלַל;

(*b*) both the 2ᵈ and 3ᵈ Rt-letters are repeated in the forms (1) פְּעַלְעַל and (2) פֳּעַלְעַל of which the ֳ (as under the ח in חֳמַרְמְרוּ 3 pl. Past) corresponds to the ֻ or ָ (*ŏ*) of *Pŭ-ăl.*

(ε) There are a few instances of other Voice-forms; thus,

(*a*) פֹּעֵל (instead of *Pĭ-êl*) in לִמְשֹׁפְטִי Job ix. 15, Partic. s. *m.*, w. ל pref. and Aff. ִי for 1 s., fr. שׁפט,

(*b*) פֹּפֵל (instead of *Pĭ-êl*) in יְעֹעֵרוּ׃ Is. xv. 5, Fut. 3 pl. *m.* fr. עור,

(*c*) פֻּעְלַע (instead of *Pŭ-ăl*) in מְחֻסְפָּס Ex. xvi. 14, Partic. s. *m.* fr. חסף,

---

* "ע׳ע" is bad. It means, rather, 'having ע as Second Rt-letter.'

† We have also (1) פִּעֲפַּע forms in שִׁעֲשַׁע Past 3 s. *m.* and שִׁעֲשָׁעְתִּי׃ 1 s. (in Pause, (also יְשַׁעַשְׁעוּ׃ Fut. 3 pl. *m.*); (2) פֳּעֲפַּע in תְּשָׁעֳשָׁעוּ׃ Fnt. 2 pl. *m.* (in Pause); and (3) הִתְפַּעֲפַּע in אֶשְׁתַּעֲשַׁע (pl. ־ָעוּ׃).—And so the Imper. 2 pl. *m.* הִשְׁתַּעַשְׁעוּ, Is. xxix. 9, may be Imper. 2 pl. *m.* of this form fr. שׁעע. [Or it may, perhaps, be of a הִתְפַּעֲפַּע form fr. שׁעה].

(*d*) תִּפְעִיל (instead of *Hiph-îl*) in תִּרְגַּלְתִּי Hos. xi. 3, Past 1 s. fr. רגל.

(*e*) Some Mixed-Voice forms, as (1) נְפֹּעַל (*Nφ.* and *Pŭ*), (2) נִתְפַּעֵל (*Nφ.* and *Hθ.*), (3) הָתְפָּעַל (*Hŏ.* and *Hθ.*), belong to Sect. XXIV.

(*ζ*) The ה of *Hφ.*, as also that of *Hθ.*, is some few times replaced by א—an Aramaism;—thus, אֶגְאָֽלְתִּי: (for הִגְאַֽלְתִּי, & in Pause) Is. lxiii. 3, אֶתְחַבַּר (for הִתְ׳) 2 Chr. xx. 35, אֶשְׁתּוֹלְלוּ (for הִשְׁ׳) Ps. lxxvi. 6. The word הֶאֶזְנִיחוּ Is. xix. 6 may be said to belong to Section XXIV, being mixed up of the two forms הִזְנִיחוּ and אֶזְ׳.

(*η*) There are words in which MORE THAN THREE Rt-letters appear; thus, פַּרְשֵׁז Job xxvi. 9, Past 3 s. *m.* fr. פרשז; and רֻטֲפַשׁ Job xxxiii. 25, Past 3 s. *m.* fr. רטפש; מְכֻרְבָּל 1 Chr. xv. 27, Partic. s. *m.* fr. כרבל; יְכַרְסְמֶנָּה Ps. lxxx. 14, Fut. 3 s. *m.* with Aff. ־ֶנָּה *it* (*f.*) fr. כרסם; etc. Some take such Roots as '*Quadriliteral.*' Others consider them as either 'reducible to 3 letters,' or as 'Composite.'

(VII.) SECTION XXIV is to deal with forms which may be said to be 'Compounded' of two Ordinary forms 'mixed up' together. Some instances of 'Compound' or 'Mixed' Voices were noticed in (ϵ, *e*) above. The following is a translation of § 260 in the 5th edition of the Hebrew Grammar [תלמוד לשון עברי] by יהודה ליב בן־זאב;—

"Sometimes there occurs a single word compounded of two VOICE-FORMS; as (1) יְרַדֹּף Ps. vii. 6, which is compounded of

יִרְדֹּף *K.* and יְרַדֵּף *Pi.*; (2) נְגֹאֲלוּ Is. lix. 3, compounded of נִגְאֲלוּ *Nφ.* and גֹּאֲלוּ *Pŭ.*; (3) *וְנִכַּפֵּר D. xxi. 8, *Nφ.* and *Hθ.*; (4) *הֻכַּבֵּס Lev. xiii. 55 & 56, הֻטַּמָּאָה D. xxiv. 4, compounded of *Hoph.* and *Hithp.*; or perhaps they are of *Hothpă-êl* form (the ה sometimes having ֳ (ŏ) and sometimes ֻ as in *Hoph-ăl*); and [in the last word] the ת [of הת] is swallowed up in Dagesh before ט, and its signification is that 'another was caused to do the action involved in it' (*she has let herself be defiled*).† And so there is [sometimes] a word which is compounded of two TENSES, as וְיֹלַדְתְּ G. xvi. 11,‡ which is compounded of Past and Present [*or* Participle (for Present)] §; and so (?) מִשְׁתַּחֲוִיתֶם Ez. viii. 16. And so there is [sometimes] a word which is compounded of two GENDER-FORMS; as וַיִּשַּׁרְנָה 1 S. vi. 12, the beginning of which is *m.*, and its end *f.*, so that it is a word partly of one Gender and partly of another (אנדרוגינוס). There are also many such-like abnormal forms; but this is not the place to treat of them at length."

This will suffice for the present.

---

* The ת of הת is dropped here, and Dag. F. is then put in the כ.

† *Sie hat sich verunreinigen lassen.*

‡ The word occurs also in Ju. xiii. 6, 7.

§ *i.e.* compounded of יָלַדְתְּ Past 2 s. *f.* and יֹלֶדֶת Partic. s. *f.*—There are also some other opinions, somewhat different from this.

END OF THE SECOND PART OF THE EXERCISE BOOK.

CONCLUDING PORTION

OF THE

EXERCISE-BOOK.

OBSERVATIONS XVI–XXII.

Obs. XVI. The statement of Obs. XII on p. 139 is a general one,—*viz.* that "The prefix ו has SOMETIMES ָ before a letter bearing as Accented Vowel, especially if the Accent be Disjunctive." The cases that come under this statement may be divided into three great Classes, as follows:—

(1) Simple cases of Obs. XII, as וָאָ֑רֶץ Is. xxvi. 19, and so וָמֵתוּ (with ָ֑ Gen. xxxiii. 13, and with ∸ Deut. xxii. 24), etc.; and with a Conjunctive Accent as in וָלַ֥יִשׁ Is. xxx. 6; but this last word, being the second of the 'Couple' לָבִיא וָלַיִשׁ, belongs rather to (2);—

(2) Cases of the second of two words (or *first word of the second group* of two groups of words) forming a "COUPLE"; thus in אָב וָאֵם (*father and mother*) Ez. xxii. 7,—See more on this particular head in Rule I on pp. 223–225;

(3) Cases of the third of THREE WORDS TAKEN TOGETHER; thus in שׁוֹר וָכֶשֶׂב וָעֵז (*ox and sheep and goat*) Lev. vii. 23, גָּדוֹל וָרַב וָרָם (*great and numerous and tall*) Deut. ii. 21, etc.

This is more fully illustrated in Pt. II, § 94.

Obs. XVII. Verbs which have the SAME LETTER for their 2ᵈ & 3ᵈ ROOT-letter are sometimes called כְּפוּלִים *geminata*, because their 2ᵈ Rt-letter or ע (§ 117) is repeated in the place of the 3ᵈ Rt-letter or ל (§ 117),—so that

Obs. XVIII. They might be said to have the Root-form פעע, instead of פעל, and

Obs. XIX. These verbs might therefore be called 'Verbs פע׳ע.'

[Obs. XX. The expression 'Verbs ע׳ע,' by which some designate these Verbs, is not a good designation for them—because,

As the expression 'Verbs ע׳ו' stands for 'Verbs having ו for their SECOND Rt-letter,'

and the expression 'Verbs ע׳י' stands for Verbs having י for their SECOND Rt-letter,'

so the expression 'Verbs ע׳ע' would stand rather for 'Verbs having ע for their SECOND Rt-letter' (such as בעת, נער, טעם, etc.), which is an utterly different set of Verbs.]

Obs. XXI. (1) From these Roots (having the 2d & 3d Rt-letters the same) there are often forms in which there is no 'Variation' from Tab. XIV; thus, from סבב we have the forms סָבַב 3 s. *m.* and סָבְבוּ 3 pl., Past *Kal*, agreeing with Tab. XIV,—besides the special forms סַבּוֹתִי (or סַבֹּתִי) 1 s., and סַבּוּ 3 pl. (in סַבּוּנִי and סַבֻּנִי, with Aff. *me*), and סַבֹּתֶם 2 pl. *m.* (all of which are Past *Kal*, as in Tab. XXI).

(2) As the 'Special Variation' for this set of Verbs we may mention

(*α*) the dropping of the 2d Rt-letter, and

(*β*) the occurrence of Dagesh F. in the 3d Rt-letter (to imply the omitted 2d Rt-letter), as in סֻבּוֹ, סֻבְּךָ, etc., the Infin. *K.* with Pron.-Affs.,—and so in the Past-Tense forms (except the 3 s. *m.*) and in the Imper. forms סֹבִּי 2 s. *f.*, etc.,—of Tab. XXI. But

N.B. When the 3d Rt-letter stands at the end of the word, without a Vowel (and therefore with *Shva Quiescent*), that Dagesh is omitted; and so we have the Infin. סֹב, the Past 3 s. *m.* סַב, the Imper. 2 s. *m.* סֹב, and the Fut. forms יָסֹב, תָּסֹב, אָסֹב, נָסֹב; and so in other Voices.

Obs. XXII. The forms for *Pĭ.*, *Pŭ.*, and *Hθ.*, are the same in Tab. XX (ע׳ו) as they are in Tab. XXI (פע׳ע or כְּפוּלִים *Geminata*).

[Note. For particular forms in the Exercise, the Notes there given and Tab. XXI, will it is hoped be sufficient.]

EXERCISE XXXVI [on Verbs whose 2d & 3d Rt-letters are the same (פ״ע׳ע)—Table XXI].

(*To be translated into English*, § 11. *a*-*ε*).

יְיָ מָה[1] רַבּוּ[2] צָרָי[3] : שַׁחוֹתִי[4] עַד[5] מְאֹד[6] : הֲשִׁמּוֹתָ[7] כָּל[8] עֲדָתִי[9] :
נָשַׁמָּה[7] כָּל הָאָרֶץ[10] : כִּי[11] · · · הֵפֵרוּ[12] בְּרִית[13] עוֹלָם[14] : הֵרֵעוּ[15]
מֵאֲבוֹתָם[16] :

אָב[16] וָאֵם[17] הֵקַלּוּ[18] בָךְ : וַהֲסִבֹּתִי[19] פָנַי[20] מֵהֶם : וְהוּא · · · אֲשֶׁר
לִבּוֹ[21] כְּלֵב[21] הָאַרְיֵה[22] הִמֵּס[23] יִמַּס[23] : יִדַּל[24] כְּבוֹד[25] יַעֲקֹב[26] : דַּלּוֹנוּ[24]
מְאֹד[6] : הִבּוֹק[27] תִּבּוֹק[27] הָאָרֶץ[10] וְהִבּוֹז[28] תִּבּוֹז[28] : כֹּל[8] עוֹבֵר[29] עָלֶיהָ
יִשֹּׁם[7] : הֶרֶב[30] חֶרֶב[30] הוּחַדָּה[31] : וּבָרוֹתִי[32] מִכֶּם הַמֹּרְדִים[33] : וּשְׁאִיָּה[34]
יֻכַּת[35] שָׁעַר[36] : וּמַדֹּתִי[37] פְּעֻלָּתָם[38] רִאשֹׁנָה[39] אֶל חֵיקָם[40] : וְשַׁח[4]
רוּם[41] אֲנָשִׁים[42] :

(*continued.*)

---

[1] how? [2] רבב to be many. [3] צָר a foe. [4] שׁחח to bow down, to be depressed, *Hθ.* to bow oneself down. [5] unto. [6] exceedingly (N.B. 5 and 6 together signify "*very exceedingly*"). [7] שׁמם *K.* to be waste *or* desolate, *Nφ.* to be wasted *or* desolated (*also* to be astonied), *Hφ.* to waste *or* make desolate. [8] כֹּל all, כָּל when unaccented. [9] עֵדָה an assembly. [10] אֶרֶץ land *or* earth. [11] for. [12] פרר *Hφ.* to break, break off. [13] a covenant (the same 'in Construction'). [14] eternity. [Cp. § 86.] [15] רעע *Hφ.* to do badly (and, with מ following, "*to do worse than*"). [16] אָב a father, Table XIII, 1. [17] אֵם a mother (For the וָ see Obs. XVI, p. 179). [18] קלל *K.* to be of light esteem, to be vile, *Hφ.* to make light of. [19] סבב *K.* to go round *or* about, to turn, *Hφ.* to make to go round *or* turn away. [20] פָּנִים a face (a Plural Noun). [21] לֵב a heart (the same 'in Construction,'—with Affs. לִבּוֹ, etc.). [22] the lion. [23] מסס *Nφ.* to be melted. [24] דלל to be weak, low, become low. [25] the glory of. [26] Jacob. [27] בקק *Nφ.* to be emptied. [28] בזז *Nφ.* to be spoiled, plundered. [29] עבר to pass. [30] a sword. [31] חדד *Hoph.* to be sharpened. [32] ברר to purge out *or* away. [33] the rebels. [34] and [with] destruction. [35] כתת *Hoph.* to be smitten, pounded. [36] a gate. [37] מדד to measure. [38] their work. [39] first. [40] their bosom. [41] loftiness. [42] men. [43] מעט to be few, to become few. [44] פֶּשַׁע trespass.

וַיִּמְעֲטוּ[43] וַיָּשֹׁחוּ[4] : כִּי[11] רַבּוּ[2] פִּשְׁעֵיהֶם[44] : שֹׁמּוּ[7] שָׁמַיִם[45] עַל[46]
זֹאת : אָכַל[47] אֶת יַעֲקֹב[26] וְנָוֵהוּ[48] הֵשַׁמּוּ[7] : יֵשֵׁב[49] בָּדָד[50] וְיִדֹּם[51] :
דּוּם[51] אֶל יְיָ וְהִתְחוֹלֵל[52] לוֹ : וַיָּחָן[53] יְיָ עֲלֵיהֶם :

רְאֵה[54] אֹיְבַי[55] כִּי[56] רָבּוּ[2] : וְתִסֹּב[19] תְּנַחֲמֵנִי[57] : הָפֵר[12] כַּעַסְךָ[58]
עִמָּנוּ[69] : סֹב[19] דְּמֵה[60] לְךָ[61] דוֹדִי[62] לִצְבִי[63] . . . :

מַה[64] תִּשְׁתּוֹחֲחִי[4] נַפְשִׁי[65] . . . הוֹחִילִי[66] לֵאלֹהִים[67] : רָנִּי[68] בַּת[69]
צִיּוֹן[70] : צַהֲלִי[71] וָרֹנִּי[68] : הָאוֹיֵב[72] תַּמּוּ[73] חֳרָבוֹת[74] לָנֶצַח[75] : הַחִלּוֹתָ[76]
לִנְפֹּל[77] לְפָנָיו[78] לֹא תוּכַל[79] לוֹ : אָשִׂים[80] קִבְרֶךָ[81] כִּי[11] קַלּוֹתָ[18] :
גִּבּוֹרֵיהֶם[82] יֻכַּתּוּ[35] : הוּא הֵחֵל[76] לִהְיוֹת[83] גִּבֹּר[82] בָּאָרֶץ[10] : כְּהִמֵּס[23]
דּוֹנַג[84] מִפְּנֵי[85] אֵשׁ[86] יֹאבְדוּ[87] רְשָׁעִים[88] ··· : וְנָמַקּוּ[89] כָּל צְבָא[90]
הַשָּׁמַיִם[45] וְנָגֹלּוּ[91] כַסֵּפֶר[92] הַשָּׁמָיִם[45] :

---

[45] שָׁמַיִם heavens (*m.*). [46] at. [47] אכל to eat, devour. [48] נָוֶה a habitation. [49] ישב to sit. [50] solitary. [51] דמם to be silent, to be quiet, to look-in-silent-resignation. [52] חול *Hθ.* to hope, to look-with-hope. [53] חנן to be gracious. [54] see Thou. [55] my enemies. [56] for, *or* that. [57] mayest Thou comfort me. [58] כַּעַס anger, vexation, Tab. X, 5. [59] עִם with. [60] be like. [61] לְ to *or* for [Obs. XIV, p. 139]. [62] my beloved (E.V.). [63] צְבִי a roe (E.V.) [64] why? [65] my soul. [66] יחל *Hφ.* to wait, look-with-waiting. [67] אֱלֹהִים God. [68] רנן to sing aloud. [69] Tab. XIII. 5 (Note ‖). [70] Zion. [71] צהל to shout joyously. [72] O enemy. [73] תמם to come utterly to an end. [74] destructions. [75] for ever. [76] חלל *Hφ.* to begin. [77] נפל to fall. [78] before him. [79] יכל *K.* & *Hoph.* to be able (with לְ, to prevail *over*). [80] שִׂים to put, make. [81] קבר a grave, Tab. X, 2. [82] גִּבּוֹר (or גִּבֹּר) mighty *m.*, a mighty one. [83] to be. [84] wax. [85] from the presence of. [86] fire. [87] אבד to perish. [88] wicked ones. [89] מקק *Nφ.* to be dissolved. [90] the host of. [31] גלל *K.* to roll up, *Nφ.* to be rolled up. [92] סֵפֶר a scroll.

EXERCISE XXXVII [Table XXI].

(*To be translated into Hebrew*, § 11. ζ–μ.)

*Sinners[1] (*m.*) shall be destroyed*[2]. Unto[3] their (*m.*)-coming-utterly-to-an-end.[4] And ye (*m.*)-shall-be-consumed-away †[5] through[6] your (*m.*) iniquities.[7] They-have-come-utterly-to-an-end[8] by-reason-of[9] terrors.[10] When-once[11] I-have-sharpened[12] My-lightning-sword (Hebr. *the-lightning-of*[13] *My sword*[14]).

And-all-man's-courage-shall-fail (Hebr. *and all*[15] *the heart*[16] *of man*[17] *shall-be-melted*[18]). And they-shall-be-astonied †[19] one-with-another (Hebr. *each-one*[20] *and his brother*[21]). And I-will-desolate †[22] earth[23] and all-that-is-therein (Hebr. *its f. fulness*[24]).—Gird-yourselves[25] and be-ye-in-consternation.[26] The stars[27] of the heavens[28] and their (*m.*) constellations[29] shall-not-make-to-shine[30] their (*m.*) light.[31]

And be-not thou (*m.*)-in-consternation, ‡[26] O-Israel.[32] *The heathens[33] will-be-in-consternation.[26] They (*m.*)-have-been-in-consternation[26] and have-been-ashamed.[34] And-I-will-protect †[35] this-city (Hebr. *over*[36] *this city*[37]). If[11] ye (*m.*)-shall-break[38] My covenant[39] [with] the day,[40] and My covenant[39] [with] the

[1] חַטָּא a sinner. [2] תמם *Nφ.* [3] עַד. [4] Infin. *K.* of תמם with Pron-Aff. [5] מקק *Nφ.* [6] ב the prefix. [7] עָוֹן, pl. עֲוֹנֹת. [8] תמם *Kal.* [9] מִן. [10] בַּלָּהוֹת. [11] אִם. [12] שׁנן *Kal.* [13] בָּרָק [§ 56 (A, i. & ii. 3)]. [14] חֶרֶב Tab. X, 1. [15] כֹּל (כָּל when unaccented). [16] לֵבָב [§ 56 (A, i. & ii. 3)]. [17] אֱנוֹשׁ. [18] מסס *Nφ.* [19] שׁמם *Nφ.*, the (ֵ)-form. [20] אִישׁ. [21] אָח Tab. XIII, 2. [22] שׁמם *Hφ.* [23] אֶרֶץ. [24] מְלֹא. [25] אזר *Hθ.* [26] חתת *Kal.* N.B. (i) The Imper. *K.* is like סב, סֹבִּי, etc., in the Table. (ii) The Fut. *K.* is like יִסַּב, תִּסַּב, etc.; but Compensation is made for the Dagesh which the ח cannot receive. [27] כּוֹכָב a star [§ 56 (ix)]. [28] שָׁמַיִם heavens. [29] כְּסִילִים constellations. [30] הלל *Hφ.* (Fut. like יָסֵב, תָּסֵב, etc.). [31] אוֹר. [32] יִשְׂרָאֵל. [33] גּוֹיִם. [34] בושׁ in Tab. XX. [35] גנן *Kal* (Fut. like יָסֹב, etc.). [36] עַל. [37] עִיר *f.* [38] פרר *Hφ.* (Fut. like יָסֵב, תָּסֵב, etc.) [39] בְּרִית *f.* [40] יוֹם. [41] לַיְלָה.

---

* The Tense before the Noun, § 162 (*d*, i). † Past with ו prefixed.

‡ Obs. IV, p. 93.

night[41] . . . [then] also[42] My *covenant[39] may-be-broken[43] with David[44] My servant.[45] The-Lord [God of] Hosts[46] will-protect[35] them (Hebr. *over*[36] *them m.*).

And I-will-be-gracious-to †[47] whomsoever[48] I-will-be-gracious-to.[47]

[42] גַּם. [43] פרר *Hoph.* [44] דָּוִד. [45] עֶבֶד Tab. X, 6. [46] צְבָאוֹת. [47] חנן (the *Kal* Fut. is like יָסֹב, תָּסֹב, etc.). [48] אֶת אֲשֶׁר.

---

* The Tense before the Noun, § 162 (*d*, i).

† Past with ו prefixed.

OBSERVATIONS XXIII–XXV.

Obs. XXIII. A Long Vowel in an open syllable often takes the place of a Short Vowel in a closed syllable; thus, we have the ◌ָא in מָצָא, מָצָאתָ, מָצָאת, etc., of Tab. XXII, corresponding to the ◌ַד or ◌ַדְ of פָּקַד, פָּקַדְתָּ, פָּקַדְתְּ, etc., of Tab. XIV.

N.B. A syllable which ends in a *Quiescent letter* is 'open' [Pt. I, § 21 (3),—for there is no Shva Quiescent, either expressed or understood, under a 'Quiescent' letter [Pt. I, § 29 (3).]

Obs. XXIV. The Fut. *K.* forms יִמְצָא, תִּמְצָא, etc., in Tab. XXII, correspond to the forms יִלְבַּשׁ, תִּלְבַּשׁ, etc., in Tab. XIV.

Obs. XXV. There is an important 'Variation' in the case of the פָּעֵל forms of the Past *Kal* of Verbs ל״א. In ordinary Verbs, the 2d & 1st Persons, both Sing. & Plu., are the same as the פָּעַל forms [comp. § 138 (A), ii]; thus, from חָפֵץ *he was willing*, we have חָפַצְתָּ, חֲפַצְתֶּם, חָפָֽצְנוּ׃ Pause-form of חָפַצְנוּ. But,

N.B. פָּעֵל forms of Verbs ל״א retain the ◌ֵ in the 2d & 1st Persons both Sing. & Plu.; thus, from שָׂנֵא *he hated*, we have שָׂנֵאתָ, שָׂנֵאת, שָׂנֵאתִי, שְׂנֵאתֶם,—comp. the Past *K.* forms יָרֵא, יָרֵאתָ, etc., in Tab. XXII.

Note. The 3 s. *f.* Past of the Verbs ל״א have sometimes the termination ◌ָאת, as in (*a*) *Kal* קָרָאת instead of קָֽרְאָה, and so (*β*) *Niph.* נִפְלָאת instead of נִפְלְאָה,—and so in the *Hoph.* הָבָאת instead of הָבְאָה (or הוּבְאָה) p. 275, l. 17.

EXERCISE XXXVIII [On Verbs ל״א,—Table XXII.]

(*To be translated into English*, § 11. *a–ε*.)

בְּרֵאשִׁית[1] בָּרָא[2] אֱלֹהִים[3] אֵת הַשָּׁמַיִם[4] וְאֵת הָאָרֶץ[5] ׃ וַיִּבְרָא[2]
אֱלֹהִים[3] אֶת הָאָדָם[6] בְּצַלְמוֹ[7] ׃ ··· בָּרָאתָ[2] כָּל[8] בְּנֵי[9] אָדָם[10] ׃
שָׂנֵאתָ[11] כָּל[8] פֹּעֲלֵי[12] אָוֶן[13] ׃ אָמַרְתְּ[14] אַל תִּירָא[15]* ׃ וְאֶת עֵשָׂו[16]
שָׂנֵאתִי[11] ׃ אֵיךְ[17] לֹא יָרֵאתָ[15] לִשְׁלֹחַ[18] יָדְךָ[19] לְשַׁחֵת[20] אֶת מְשִׁיחַ[21]
יְיָ ׃ ··· בָּרָאתִי[2] מַשְׁחִית[20] ··· ׃

נִטְמָא[22] יִשְׂרָאֵל ׃ תִּמְצֶאןָ[23]† אֹתוֹ רָעוֹת[24] ׃ אֵיךְ[17] תֹּאמְרִי[14]
לֹא נִטְמֵאתִי[22] ׃ נִטְמֵאת[22] בְּגִלּוּלֵיהֶם[25] ׃ אֶת מִקְדָּשִׁי[26] טִמֵּאת[22] ׃
בְּגִלּוּלַיִךְ[25] אֲשֶׁר עָשִׂית[27] טָמֵאת[22] ׃ מְלֵאֲתִי[28] מִשְׁפָּט[29] ׃ מִי[30] יִרְפָּא[31]

[1] at first. [2] ברא to create. [3] Vocab. I (1). [4] the heavens. [5] the earth. [6] אָדָם man, Adam. [7] צֶלֶם image, Tab. X (1). [8] כֹּל all (כָּל when unaccented). [9] בֵּן a son, Tab. XIII (4). [10] see No. 6. [11] שׂנא to hate [Past *Kal* like that of ירא in Tab. XXII]. [12] פעל to work [Partic (1) *Kal* = "a worker."] [13] Vanity, mischief. [14] אמר to say. [15] ירא to fear [the Past *Kal* is given in Tab. XXII; the Future *Kal* is like תִּמְצָא, יִמְצָא, etc., in Tab. XXII,—but the 1st Rt-letter י combines with the ִ of the prefs. איתן, and so we have יִירָא 3 s. *m.*, תִּירָא 3 s. *f.* and 2 s. *m.*, etc.]. [16] Esau. [17] how? [18] שׁלח to put forth. [19] יָד a hand. [20] שׁחת *Pi.* & *Hφ.* to destroy. [21] מָשִׁיחַ an anointed one [§ 56 (A, i)]. [22] טמא *K.* to be unclean, *Nφ.* to be defiled, *Pi.* to defile, pollute. [23] מצא to find (*also* to come upon), *Nφ.* to be found. [24] evils (pl. *f.*). [25] גִּלּוּלִים idols. [26] מִקְדָּשׁ a sanctuary. [27] thou *f.* didst make. [28] one (*f.*) full of [this word is for מְלֵאַת the Construct form of מְלֵאָה s. *f.* from מָלֵא *K.* Partic. s. *m.* (§ 139, δ, iii), with י added (comp. 139, ε);—this י is by some called the 'י Compaginis,' for an example or two of which see p. 232, lines 8–10. [29] judgment. [30] who? [31] רפא to heal, give healing. [32] נשׂא to take up.

---

* A List of forms from this Root is given on pp. 286–288 below. But this form will be understood sufficiently from what is said in No. 15 here.

† For the ןָ see § 143.

לָךְ : וְנָשְׂאוּ[32] עָלַיִךְ קִינָה[33] : חֶרֶב[34] יְרֵאתֶם[15] וְחֶרֶב אָבִיא[35]
עֲלֵיכֶם : לְמַלֵּא[36] אֶת דְּבַר[37] יְיָ : לְמַלֹּאות[38] שִׁבְעִים[39] שָׁנָה[40] :

מָצָאתִי[23] כֹּפֶר[41] : קִנֵּאתִי[42] לְצִיּוֹן[43] : וּבִקַּשְׁתֶּם[44] אֹתִי וּמְצָאתֶם[23] :
וְנִמְצֵאתִי[23] לָכֶם[45] : אֶרְפָּה[46] מְשׁוּבֹתֵיכֶם[47] : וְחַטֹּאת[48] יְהוּדָה[49]
לֹא תִמָּצֶאינָה[23] :

אֵלֶיךָ יְיָ אֶקְרָא[50] : לֵב[51] טָהוֹר[52] בְּרָא[2] לִי אֱלֹהִים[3] : קָרָאתִי[50]
בְּכָל[8] לֵב[51] : הִנְנוּ[53] אָתָנוּ[54] לָךְ כִּי אַתָּה יְיָ + אֱלֹהֵינוּ[3] : בְּלִבִּי[51]
צָפַנְתִּי[55] אִמְרָתֶךָ[56] לְמַעַן[57] לֹא אֶחֱטָא[58] לָךְ[59] : יְיָ לִי לֹא
אִירָא[60] * :

[33] a lamentation. [34] a sword. [35] בוא *Hφ.* to bring. [36] מלא *K.* to be full of (also, sometimes, *to fill*), *Pĭ.* to fill, to fulfil. [37] דָּבָר a word. [38] [see No. 36, and Note (1, *b*) on Tab. XXII]. [39] seventy. [40] a year [see § 106, ii]. [41] a ransom. [42] קנא *Pĭ.* to be jealous. [43] צִיּוֹן Zion. [44] בקשׁ *Pĭ.* to seek. [45] of you (*lit.* to you *m.*). [46] רפא to heal [comp. Note (7) on Tab. XXII]. [47] your *m.* backslidings. [48] and the sins of. [49] Judah. [50] קרא to call. [51] לֵב a heart, w. Affs. לִבּוֹ, לִבְּךָ, etc. [52] clean. [53] behold us. [54] [instead of אָתָאנוּ from אתא *to come*, see Note (2) on Tab. XXII]. [55] צפן to hide, treasure up. [56] Thy word. [57] in order that. [58] חטא to sin [for the ֱ ֶ compare the forms יֶעֱרַב, etc., in Tab. XVI (1)]. [59] against Thee. [60] see No. 15 above.

---

* See Note (*) on page 186.

EXERCISE XXXIX [TABLE XXII.]

(*To be translated into Hebrew*, § 11. ζ–μ.)

O-LORD, I-have-heard[1] the-report-of-Thee (Hebr. *Thy report*),[2] I-was-afraid.[3] And as-for-me (Hebr. *I*), [I have] not been-called[4] to-come-in[5] unto[6] the King.[7] Call[8]-ye (*f.*) not [Obs. V, p. 73] me (Hebr. *to me*) Naomi,[9] call[8]-ye (*f.*) me (Hebr. *to me*) Mara[10]; for[11] bitterly-hath-dealt[12] The-Almighty[13] with-me (Hebr. *to me*) exceedingly.[14] I-have-adjured[15] you,* O-daughters[16] of Jerusalem,[17] if[18] ye-shall-find *[19] my Love,[20] what[21] ye-shall-tell *[22] Him (Hebr. *to Him*) . . . . I-will-call[8] to God[23] Most-High.[24] Lo[25] Thou-hast-been-indignant[26] seeing-that[27] we-have-sinned.†[28] We-have-sinned,[28] we-have-done-wickedly.[29] Unto[6] Thee have-I-lifted-up[30] my eyes.[31] I-have-called-on[8] Thy Name,[32] O-LORD. O-God,[33] lift-up[30] Thy Hand.[34] Thou-didst-go-forth[35] (*m.*) for the salvation[36] of Thy people.[37] Thy (*m.*) Right-hand[38] shall-find-out[19] them-that-hate-Thee (Hebr. *Thy haters*[39]). Thou (*m.*)-hast-loved[40] righteousness,[41] and hast-hated †[42] wickedness.[43] My-soul[44] went-forth[35] at (ב) His speaking.[45]

(*continued.*)

[1] שׁמע. [2] שֵׁמַע (declined, with Pron.-Affs., like נֶגַע Tab. X. 4). [3] ירא (see the Past *Kal* of this in Tab. XXII). [4] *Nφ*. Past 1 s. of קרא. [5] לָבוֹא. [6] אֶל. [7] מֶלֶךְ. [8] קרא. [9] נָעֳמִי. [10] מָרָא. [11] כִּי. [12] מרר *Hφ*. Past. [13] שַׁדַּי. [14] מְאֹד. [15] שׁבע *Hφ*. [16] בַּת a daughter, Tab. XIII, 5. [17] יְרוּשָׁלַםִ (p. ◌ָם). [18] אִם. [19] מצא. [20] דּוֹד. [21] מַה. [22] נגד *Hφ*. Tab. XIX. [23] אֱלֹהִים. [24] עֶלְיוֹן. [25] הֵן. [26] קצף. [27] ו the prefix. [28] חטא [in the Fut. *Kal* of this the prefixes איתן take ◌ֶ and the 1st Rt-letter ח takes ◌ֱ,—as in יֶעֱרַב, תֶּעֱרַב, etc., Tab. XVI (1)]. [29] רשׁע. [30] נשׂא. [31] עַיִן an eye (Dual עֵינַיִם). [32] שֵׁם w. Affs. שְׁמוֹ, etc.,—comp. Tab. XIII, 4. [33] אֵל. [34] יָד a hand. [35] יצא. [36] יֵשַׁע (§ 56, vii). [37] עַם w. Affs. עַמּוֹ, etc. [38] יָמִין *f.* (§ 59). [39] שׂנא Partic (1) *K.* plu. *m.* [40] אהב. [41] צֶדֶק. [42] שׂנא. [43] רֶשַׁע. [44] נֶפֶשׁ *f.* [Tab. X, 1]. [45] דבר *Pi.* Inf. w. Aff. for 3 s. *m.* [46] כֹּה. [47] אמר.

---

* The masculine form is used here.

† Future with ו Convers.

Thus[46] hath-said[47] The-Lord, I-have-given-healing[48] to these waters.[49] And the waters[49] shall-be-healed.*[50] And thou (*f.*)-shalt-go-forth*[35] amid (ב) the dancing[51] of those-that-make-merry.[52] And thy (*f.*) daughters[16] on (עַל) shoulder[53] shall-be-borne.[54] Morning[56] hath-come[55] [§ 162 (*d*, i).] Thou-hast-been-taken,[57] O-Babylon[58] (*f.*), and thou-thyself[59] didst-not (לֹא) know,[60] thou-hast-been-found-out[61] and also[62] hast-been-caught.[63] From The-Lord hath-been[64] this (*f.*), it (*f.*) hath-been-wondrous[65] in our eyes.[31]

[48] רפא *Pĭ.* [Note (5) on Tab. XXII]. [49] מַיִם. [50] רפא *Nφ.* [The א to be 'elided' here, as in Note (3) on Tab. XXII.] [51] מָחוֹל (§ 56, i). [52] שׂחק *Pĭ.* Partic. pl. *m.* [53] כָּתֵף. [54] נשׂא *Nφ.* [55] אתא *K.* Past 3 s. *m.* [56] בֹּקֶר. [57] לכד *Nφ.* [58] בָּבֶל. [59] אַתְּ. [60] ידע *K.* Past. [61] מצא *Nφ.* [62] גַּם. [63] תפשׂ *Nφ.* [64] הָיְתָה. [65] פלא *Nφ.* Past 3 s. *f.*†

---

* Past with ו Convers.

† As in 'Note' on page 185.

OBSERVATIONS XXVI–XXX.

At the risk of some repetition of what has already been said in Note (III) [pp. 170–173] we may perhaps add here the following remarks:—

Obs. XXVI. In the case of Verbs which have for their 3d Rt-letter a NON-CONSONANTAL (*i.e.* QUIESCENT) ה, there are certain forms which are liable to lose this* ה by 'Apocopation.'

The forms that are thus liable to 'Apocopation' are

(*a*) IMPERATIVE 2 s. *m.* in the following Voices:
Pĭ-êl, *Hiph-îl*, *Hithpă-êl*,

(*β*) FUTURE 3 s. *m.* & *f.*, 2 s. *m.*, 1 s., and 1 pl., in
Kal & *Niph-ăl*, *Pĭ-êl* [& *Pŭ-ăl*], *Hiph-îl* [& *Hoph-ăl*], and *Hithpă-êl*.

Obs. XXVII. (*α*) The 'Apocopated' IMPERATIVE forms are
Pĭ. †גַּל for גַּלֵּה,—and so חַל for חַלֵּה fr. חלה,—
Hφ. ‡הֶגֶל for הַגְלֵה,—and so הֶרֶף for הַרְפֵּה fr. רפה,—
Hθ. †הִתְגַּל for הִתְגַּלֵּה,—and so †הִתְחַל for הִתְחַלֵּה, fr. חלה.—

(*β*) The 'Apocopated' FUTURE forms§ are
Kal (*a*) יִגֶל 3 s. *m.*, תִּגֶל (or ‖תֵּגֶל) 3 s. *f.* & 2 s. *m.*, ‖אֵגֶל 1s., ‖נֵגֶל 1 pl., also
(*b*) יִשְׁבְּ for יִשְׁבֶּה fr. שׁבה, and
(*c*) יֵבְךְּ for יִבְכֶּה fr. בכה, תֵּבְךְּ for תִּבְכֶּה, אֵשְׁתְּ for אֶשְׁתֶּה fr. שׁתה;
Nφ. יִגָּל 3 s. *m.*, תִּגָּל 3 s. *f.* & 2 s. *m.*, etc. [see Tab. XXIII];
Pĭ. ¶יְגַל 3 s. *m.*, תְּגַל 3 s. *f.* & 2 s. *m.*, etc. [see Tab. XXIII];

---

* N.B. It is only a ה *Quiescent* that is thus dropped. When the 3d Rt-letter is ה Consonantal, this is not dropped; but we have the forms—
KAL Past גָּבַהּ 3 s. *m.*, גָּבַהְתָּ 2 s. *m.*, etc., Fut. יִגְבַּהּ 3 s. *m.*, etc.,
HIPH. Fut. יַגְבִּיהַּ 3 s. *m.*, etc.,
and so others.

† There may be ◌ָ in Pause, instead of the ◌ַ.

‡ For a 'Variation' when the 1st Rt-letter is 'Guttural,' see Obs. XXVIII (*θ*).

§ Comp. Tab. XXIII & Obs. XXVIII.

‖ This is merely a Form-word,—as also are some few others of the words here given for illustration.

¶ The ◌ַ may be lengthened into ◌ָ in a Pause-form [comp. § 167 (i) & (ii)].

Hφ. (*a*) יֻגֶל 3 s. *m.*, תֻּגֶל 3 s. *f.* & 2 s. *m.*, etc. [see Table XXIII,—also Note (‡), p. 190],
(*b*) יַפְתְּ for יַפְתֶּה fr. פתה, and so יַשְׁקְ for יַשְׁקֶה fr. שׁקה, תַּשְׁקְ for תַּשְׁקֶה, etc.;
Hθ. *יִתְגַּל 3 s. *m.*, *תִּתְגַּל 3 s. *f.* & 2 s. *m.*, etc. [see Table XXIII].

Note (i) ראה *to see* has (with ו Conversive) וַיַּרְא for both וַיַּרְאֶה *K.* & וַיַּרְאֶה *Hφ.*, in the 3 s. *m.*, besides the *Kal* forms יֵרֶא 3 s. *m.*, תֵּרֶא (& וַתֵּרֶא) 3 s. *f.* & 2 s. *m.*, אֵרֶא (& וָאֵרֶא) 1 s.

Note (ii) שׁחה *Hθ.* *to bow oneself, to worship*, has the following Apocopated Future Forms:
*יִשְׁתַּחוּ for יִשְׁתַּחֲוֶה 3 s. *m.*, *תִּשְׁתַּחוּ for תִּשְׁתַּחֲוֶה 3 s. *f.*, comp. Note (†) on Tab. XXIII.—

N.B. וְיִשְׁתַּחֲווּ Gen. xxvii. 29 is *Krî* for וישתחו *Kthiv.* The ֻ (which the Student may see under the ו in וְיִשְׁתַּחֲוֻ there) is put as a *Defective Shurik*, Pt. I, § 14. This is unavoidable, because the *Full Shurik* (וּ) could not be written without the ו.

Obs. XXVIII. When the 1st Rt-letter is ה, or ח, or ע, there are some 'Variations' from Tab. XXIII (corresponding to the 'Variations' in Tab. XVI (1)), as might be expected; thus;—

(*α*) From עלה, the Fut. *K.* forms† are יַעֲלֶה, תַּעֲלֶה, תַּעֲלִי, אֶעֱלֶה 1 s., etc., נַעֲלֶה 1 pl.,
and so from חנה, the Fut. *K.* forms‡ are יַחֲנֶה, תַּחֲנֶה, etc., נַחֲנֶה 1 pl.,—
like יַעֲמֹד, תַּעֲמֹד, etc., in Tab. XVI (1);

(*β*) From חזה, the Fut. *K.* forms are יֶחֱזֶה, תֶּחֱזֶה, תֶּחֱזִי, אֶחֱזֶה 1 s., etc., נֶחֱזֶה 1 pl.,
and so from המה, the Fut. *K.* forms are יֶהֱמֶה, תֶּהֱמֶה, תֶּהֱמִי, אֶהֱמֶה 1 s., etc., נֶהֱמֶה 1 pl.,—
like יֶעֱרַב, תֶּעֱרַב, etc., in Tab. XVI (1),—

(*γ*) From הגה, the Fut. *K.* is יֶהְגֶּה, תֶּהְגֶּה, etc.,—like יֶעְשַׁן & יֶחְסַר in Note (*) on Tab. XVI (1),—and so, fr. חתה, יַחְתֶּה, etc.

Note. From היה *to be* & חיה *to live* the Fut. *K.* forms are יִהְיֶה & יִחְיֶה, etc.,—see pages 277 & 279.

---

* The ַ may be lengthened into ָ in a Pause-form [comp. § 167 (i) & (ii).

† For the apocopated forms, see (ζ) below.

‡ For ֲ before ח in apocopated forms, see (ζ, *b*) below.

(δ) When the 2d Rt-letter is ה, or ח, or ע, the only ‘Variations’ (besides the Compound form adopted by any *Moving Shva* under one of those letters) are in the Apocopated forms; thus,

in the *K.* Fut. 3 s. *m.*, we have יִשַׁע for יִשְׁעֶה (fr. שׁעה), and so יִמַח for יִמְחֶה (fr. מחה),—corresponding to יִבֶז for יִבְזֶה (fr. בזה), but

(ε) when, by reason of Apocopation, the 2d Rt-letter ה is made to stand at the end of the word, and without a Vowel after it, this ה has *Mappêk* [Pt. I, § 31], because it is not a Quiescent but a Consonantal ה; thus,

in the *K.* Fut. 3 s. *f.*, we have

וַתֵּכַהּ and וַתֵּלַהּ (fr. כהה and להה),—

Note. The forms תֵּכַהּ and תֵּלַהּ correspond to the forms יֵרֶא, תֵּרֶא, etc., in Tab. XXIII,—and these correspond to such forms as יֵשֶׁל, תֵּשֶׁל, etc., for יִשְׁלֶה, תִּשְׁלֶה, etc. (fr. שׁלה).

(ζ) When the forms in (α), (β), (γ), lose by Apocopation their 3d Rt-letter (ה Quiescent*), then their 1st Rt-letter takes ַ and the prefixes איתן take

(*a*) sometimes ַ as in

יַעַל † 3 s. *m.*, תַּעַל † 3 s. *f.* & 2 s. *m.*, אַעַל † 1 s., נַעַל † 1 pl.,—

and so יַחַל in וַיָּחַל 3 s. *m.* Fut. *K.* of חלה,

תַּחַז 3 s. *f.* Fut. *K.* of חזה, etc., and

תַּהַר in וַתַּהַר 3 s. *f.* Fut. *K.* of הרה,—and

(*b*) sometimes ִ (before ח for the 1st Rt-letter), as in

יִחַן fr. חנה, יִחַץ fr. חצה, יִחַר fr. חרה.

Note. The apocop. form יִחַדְּ (3 s. *m.* Fut. *K.* of חדה) belongs to the same Class as יִשְׁבְּ for יִשְׁבֶּה (fr. שׁבה), the ח taking ַ for Euphony as in the 2 s. *f.* Past forms לָקַחַתְּ, שָׁכַחַתְּ, etc.,—Tab. XVI (3) (C).

(η) In the *Hφ.* also there are ‘Variations’ like those in Tab. XVI (1); thus,

INFIN. הַעֲלֵה, (Absol.), הַעֲלוֹת, בְּהַעֲלוֹת, etc.,

PAST הֶעֱלָה 3 s. *m.*, הֶעֱלִיתָ (or לֵ) 2 s. *m.*, הֶעֱלֵיתִי 1 s., הֶעֱלוּ 3 pl., etc., and

וְהַעֲלְתָה 3 s. *f.*, וְהַעֲלִיתָ (or לֵ) 2 s. *m.*, etc., with ו,—comp. Note (†) on Tab. XVI (1).

PARTIC. מַעֲלֶה (i.c. מַעֲלֶה) s. *m.*, etc.,

IMPER. הַעֲלֵה 2 s. *m.*, הַעֲלִי 2 s. *f.*, etc.,

FUT. יַעֲלֶה 3 s. *m.*, תַּעֲלֶה 3 s. *f.* or 2 s. *m.*, תַּעֲלִי 2 s. *f.*, אַעֲלֶה 1 s., etc.,

---

* It is only the *Quiescent* ה that is dropped,—not ה Consonantal.

† The prefixes איתן may have ָ in Pause-forms.

(*θ*) (*a*) The apocopated form of הַעֲלֵה *Hφ*. Imper. 2 s. *m.* is הַעַל (corresponding to הֶרֶף in Tab. XXIII, for הַרְפֵּה, fr. רפה), and

(*b*) The apocopated forms of the *Hφ*. Fut. (corresponding to יֶגֶל, etc., in Tab. XXIII) are

יַעַל 3 s. *m.*, תַּעַל 3 s. *f.* or 2 s. *m.*, אַעַל 1 s., נַעַל 1 pl.,

and the Pause-forms of these are

יָֽעַל: 3 s. *m.*, תָּֽעַל: 3 s. *f.* & 2 s. *m.*, אָֽעַל: 1 s., נָֽעַל: 1 pl.

N.B. These forms of the Fut. *Hφ*. in (*θ*, *b*) are the same as the forms of the Fut. *K.* in (*ζ*, *a*).

(*ι*) In the *Nφ*. the Past forms are with ◌ֲ ◌ַ (rather than with the ◌ֱ ◌ֶ in Tab. XVI (1)); thus,

from עשה, נַעֲשָׂה 3 s. *m.*, (but נֶעֶשְׂתָה 3 s. *f.*, p. נֶעֱשָֽׂתָה:), נַעֲשׂוּ 3 pl.; and so from ענה, נַעֲנֵיתִי 1 s.;—

but, from חלה, we have נֶחֱלֵיתִי 1 s., נֶחְלוּ 3 pl., (with the Partic.-forms נַחְלָה & נַחֲלָה s. *f.*, נַחְלוֹת pl. *f.*; also, from חפה we have נֶחְפָּה Partic. s. *f.*, and from חרה* we have נֶחֱרִים pl. *m.*).

Note. For the *Nφ*. of היה see p. 278.

(*κ*) The only *Hoph.* forms of עלה which occur are irregular, *viz.*,

הֹעֲלָה 3 s. *m.*, הֹעֲלָֽתָה: 3 s. *f.* in Pause;—

but, from חלה, we have הָחֳלֵיתִי 1 s. with ◌ָ(*ŏ*) under the ה as in Tab. XXIII.

Obs. XXIX. For the Participles it is sufficient to refer to p. 173. But we may append here the following general remark:—

Obs. XXX. A word may occur in the CONSTRUCT form before a Preposition, as in כָּל חוֹסֵי בוֹ *all that-trust in Him* (Ps. ii. 12), where חוֹסֵי is *Kal* Partic. pl. *m.* 'i.c.' fr. חסה, etc.—Comp. § 52, N.B.

---

* From חרה we have also the *Nφ*. Past 3 pl. נִחֲרוּ.

EXERCISE XL [On Verbs לה,—Table XXIII.]

(To be translated into English, with the help of the Glossary at the end of the book.)

רְאֵה[1] יְיָ וְהַבִּיטָה[2] ׃ גָּלָה[3] כָבוֹד מִיִּשְׂרָאֵל ׃ גָּלְתָה[3] יְהוּדָה ׃
שָׂרָתִי[4] בַּמְּדִינוֹת[5] הָיְתָה[6] לָמַס[7] ׃ צִיּוֹן מִדְבָּר הָיָתָה[6] ׃
עֵת[8] לִבְכּוֹת[9] ׃ וְאֶבְכֶּה[9] יוֹמָם[10] וָלַיְלָה[11] ׃ עַרְשִׂי[12] אַמְסֶה[13] ׃
וַאֲצַפֶּה[14] לִרְאוֹת[1] מַה[15]־יְּדַבֶּר[16]־בִּי[17] ׃ תִּכְלֶינָה[18] עֵינֵינוּ[19] ׃ נֶהֱמֶה[20]
כַּדֻּבִּים[21] כֻּלָּנוּ[22] וְכַיּוֹנִים[23] הָגֹה[24] נֶהְגֶּה[24] ׃ כִּי נִשְׁבָּה[25] עֵדֶר יְיָ ׃

[1] ראה *K.* to see, *Nφ.* to be seen, to appear, *Hφ.* to cause to see, to shew. [2] נבט *Hφ.* to behold [§ 141, γ (5)]. [3] גלה *K.* to depart, go captive, *Nφ.* to be revealed, to be uncovered, *Pi.* to reveal, to uncover, *Hφ.* to cause to go captive, to take captive, *Hoph.* to be made to go captive, to be taken captive. [4] שָׂרָה (with ‘added’ י, שָׂרָתִי) a princess. [5] מְדִינָה a province. [6] היה* *K.* to be, also sometimes ‘to become,’ comp. p. 254 (4, b),—especially when followed by ל, for an example or two of which see the Footnote on p. 255,—*Nφ.* to be done (also *to be done for*, or *destroyed*), to be brought to pass. [7] מַס tribute (היה למס *to become tributary*. For the לָ comp. Rule II on p. 225). [8] time. [9] בכה to weep. [10] by day. [11] and [by] night. [12] עֶרֶשׂ a couch, Tab. X, 1. [13] מסה *Hφ.* to dissolve, make to melt. [14] צפה *Pi.* to watch, look eagerly. [15] what. [16] דבר *Pi.* to speak. [For the ּ comp. Pt. I, § 70, and for the ָ comp. § 168, i.] [17] in my case [or, perhaps, “against me,”—“unto me” (E.V. “in me,” in the margin)]. [18] כלה *K.* to come to an end, to fail (when used of the eyes), *Pi.* to finish. [19] עַיִן (*f.*) an eye. [20] המה† to make a noise, to roar. [21] דֹּב a bear (root דבב). [22] כֹּל all, every, the whole (כָּל when unaccented),—with Affs. כֻּלּוֹ *the whole of him*, etc., as in Tab. III, 2. [23] and like the doves. [24] הגה† to make a murmuring or moaning noise, to moan. [25] שבה to take captive, *Nφ.* to be taken captive. [26] עָוֹן iniquity (pl. עֲוֹנוֹת).

---

* The forms from this Root are given on pp. 276–278.

† See Obs. XXIX, p. 193.

בַּעֲוֺנָם[26] גָּלוּ[3] : הִרְבּוּ[27] לִמְעוֹל־מַעַל[28] כְּכֹל[22] תֹּעֲבוֹת[29] הַגּוֹיִם[30] :
וַיְנַסּוּ[31] וַיַּמְרוּ[32] אֶת אֱלֹהִים עֶלְיוֹן : וַיִּפֶן[33] אֲלֵיהֶם לְמַעַן[34] בְּרִיתוֹ[35] :
וַיֹּסִיפוּ[36] בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת[37] הָרַע[38] : וַיִּחַר[39] אַף יְיָ בְּיִשְׂרָאֵל :
וַיַּעֲשׂוּ[37] נֶאָצוֹת[40] גְּדוֹלֹת[41] : לְהַמְרוֹת[42] עֵנֵי[43] כְבוֹדוֹ : וַיַּעַשׂ[37] יְיָ
כַּאֲשֶׁר[44] דִּבֵּר[16] : וַיִּחַר[39] עָלַי אַפּוֹ : שַׁעֲרוּרָה[45] נִהְיְתָה[6] בָּאָרֶץ :
וְתוֹעֵבָה[29] נֶעֶשְׂתָה[37] בְּיִשְׂרָאֵל וּבִירוּשָׁלָםִ : נֶחֱרָצָה[46] נֶעֱשָׂתָה[37] :
וַיֶּרֶב[27] בְּבַת[47] יְהוּדָה תַּאֲנִיָּה[48] וַאֲנִיָּה[49] : וַתִּהְיֶינָה[6] צֹאנִי[50] לְאָכְלָה[61]
לְכָל[22] חַיַּת[52] הַשָּׂדֶה : כִּי הֶעֱווּ[53] אֶת דַּרְכָּם[54] : וַיַּעַל[55] עֲלֵיהֶם אֶת
מֶלֶךְ כַּשְׂדִּיִּים[56] : וַיֶּגֶל[3] אֵת מָסַךְ[57] יְהוּדָה : וַתְּהִי[6] נִבְלָתָם[58]
כַּסּוּחָה[59] : וַיֶּגֶל[3] הַשְּׁאֵרִית : הֶגְלָה[3] נְבוּכַדְנֶצַּר[60] : הֻגְלוּ[3] לְבָבֶל :

[27] רבה *K.* to be many or great, *Hφ.* to multiply or make many (*or* great). [28] מעל, followed by the Noun מַעַל *perfidy*, 'to act very perfidiously' (compare the Note within the [ ] on p. 228,—*v.* 11 there). N.B. '*to-multiply to-act-very-perfidiously*' = '*to act over-and-over-again very-perfidiously*,' or some other such strong expression. For the ָ(ŏ) comp. § 168, i,—the ו is here 'superfluous.' [29] תֹּעֵבָה an abomination. [30] גּוֹיִם nations, heathen. [31] נסה *Pi.* to try, tempt. [32] מרה *Hφ.* to provoke, rebel against. [33] פנה to turn (followed by אֶל, "to turn to" = "to regard"). [34] because of. [35] His covenant. [36] יסף *Hφ.* to add (used sometimes with a Verb following it to express "doing so again,"—thus "to add to do evil" = "to do evil again." [37] עשׂה* *K.* to do, make, act, *Nφ.* to be done, made, *also* to be executed (as punishment). [38] the evil, *or* that which was evil. [39] חרה* *K.* to burn *or* be kindled (used of anger), *Hφ.* to make to burn, to kindle [wrath] *transitively*. [40] provocations (E.V.). [41] great, pl. *f.* [42] No. 32 [comp. § 137 (3), Note (+)]. [43] No. 19,—a י is dropped here. [44] as. [45] a horrible thing (*f.*) [46] decreed-punishment. [47] בַּת a daughter (the same 'i.c.'). [48] lamentation. [49] and mourning. [50] צֹאן sheep, a flock (a plur. *f.* Verb may be used with this as Subject). [61] for food. [52] beast of, beasts of. [53] עוה† *Hφ.* to pervert. [54] דֶּרֶךְ a way (Tab. X, 1). [55] עלה* *K.* to go up, *Hφ.* to cause to go up, take up, bring up. [56] Chaldees (with a י 'superfluous' here). [57] the covering of. [58] נְבָלָה *f.* a carcase. [59] torn (E.V.),—"like the dung" (others). [60] Nebuchadnezzar. [61] נטה to stretch out, extend, incline, to slip (of the feet).

---

* See Obs. XXVIII, p. 191, etc. † See p. 309.

וְעוֹד יָדוֹ נְטוּיָה[61] : לְזָרוֹת[62] אוֹתָם בָּאֲרָצוֹת[63] : עַל[64] אֵלֶּה[65] אֲנִי
בוֹכִיָּה[9] : וַתֵּכַהּ[66] מִכַּעַשׂ[67] עֵינִי : וַיְהִי[6] לְאֵבֶל[68] כִּנֹּרִי וְעֻגָבִי לְקוֹל
בֹּכִים[9] :

עַם תֹּעֵי[69] לֵבָב[70] הֵם : וַיַּקְשׁוּ[71] אֶת עָרְפָּם[72] : וַיִּתְאַוּוּ[73] תַּאֲוָה[74] :
וַיִּשְׁתַּחֲווּ[75] לֵאלֹהִים[76] אֲחֵרִים[77] : וּמֵעֲוֹנֹתֵיהֶם[26] יִתְעַנּוּ[78] :

אוֹי[79] לִי כִּי נִדְמֵיתִי[80] : כְּצֵל[81] כִּנְטוֹתוֹ[61] נֶהֱלָכְתִּי[82] : הֲרָאִיתָ[1]
עַמְּךָ קָשָׁה[83] : הֶעֱטִיתָ[84] עָלָיו בּוּשָׁה[85] : וַנְּהִי[6] כַּטָּמֵא[86] כֻּלָּנוּ[22] :
וַתְּכַס[87] עָלֵינוּ[88] בְּצַלְמָוֶת[89] : אֶזְכְּרָה[90] אֱלֹהִים וְאֶהֱמָיָה[20] : ...
יַעֲשֶׂה[37] לִמְחַכֵּה[91] לוֹ :

יֵרָא[1] אֱלֹהֵי אֲבוֹתֵינוּ[92] : שַׁלָּמָה[93] אֶהְיֶה[6] כְּעֹטְיָה[94] : מָתַי[95]
אָבוֹא[96] וְאֵרָאֶה[1] פְּנֵי[97] אֱלֹהִים : אַל תֵּפֶן[33] אֶל קְשִׁי[98] הָעָם הַזֶּה :
תְּהִי[6] יָדְךָ עַל אִישׁ יְמִינֶךָ[99] : מַעֲשֵׂי יָדֶיךָ אַל תֶּרֶף[100] : צַוֵּה[101]

[62] זרה *Pĭ.* to scatter. [63] in the lands. [64] on account of. [65] these things. [66] כהה to be weak, to fail (used of the eyes). [67] by reason of vexation. [68] אֵבֶל mourning. [69] תעה to err, wander (Partic. pl. *m.* 'i.c.' = erring of). [70] heart. [71] קשה *Hφ.* to harden. [72] עֹרֶף neck, back of the neck (Tab. XI, 1). [73] אוה *Hθ.* to lust. [74] [with] lust. N.B. to lust [with] lust = to lust greatly. [75] שחה *Hθ.* to bow oneself, to worship [Tab. XXIII, Notes † to ¶]. [76] to gods. [77] other (pl. *m.*). [78] *K.* to be low, *Pĭ.* to humble, to bring down, *Hθ.* to humble oneself, to become low. [79] woe! [80] דמה *Nφ.* to be cut off. [81] like a shadow. [82] הלך *Nφ.* to be gone. [83] severity, hardship, hard-things (E.V.). [84] עטה* *Hφ.* to cause to cover as with clothing (and, when followed by עַל, "to clothe one with"). [85] shame. [86] like the unclean thing. [87] כסה *Pĭ.* to cover, to hide, *Hθ.* to cover oneself. [88] עַל over. [89] with the shadow of death. [90] זכר to remember. [91] חכה *Pĭ.* to wait for. [92] אָב a father. [93] (שַׁ) for (לָמָּה) why? [94] עטה *K.* to be veiled [p. 173, Note (†)]. [95] when? [96] shall I come? [97] before. [98] the obduracy of. [99] Thy Right-hand. [100] רפה *K. to be weak* or slack, *Hφ.* to make slack, to stay (also *to let-go-one's-hold-of,*

---

* See Obs. XXVIII, p. 191, etc.

יְשׁוּעוֹת[102] יַעֲקֹב : רַב[103] עַתָּה[104] הֶרֶף[100] יָדֶךָ : אִם תִּבְעָיוּן[105]
בְּעָיוּ[105] שֻׁבוּ[106] אֵתָיוּ[107] :

EXERCISE XLI [Second Exercise on Verbs ל׳ה,—Table XXIII.]

(To be translated into English, with the help of the Glossary at the end of the book.)

וַיֹּאמֶר[108] אֱלֹהִים יְהִי[6] אוֹר וַיְהִי[6] אוֹר : וַיְכַל[18] אֱלֹהִים מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה[37] : הוּא אָמַר[108] וַיֶּהִי[6] הוּא צִוָּה[101] וַיַּעֲמֹד[109] : וַיַּרְא[1]
אֱלֹהִים כִּי טוֹב : וַתֵּרֶא[1] הָאִשָּׁה כִּי טוֹב+הָעֵץ לְמַאֲכָל··· :
וַיִּשַׁע[110] יְיָ אֶל הֶבֶל וְאֶל מִנְחָתוֹ··· : וַיִּחַר[39] לְקַיִן מְאֹד : מֶה
עָשִׂיתָ[37]··· : וַיַּעַשׂ[37] נֹחַ כְּכֹל אֲשֶׁר צִוָּה[101] אֹתוֹ אֱלֹהִים כֵּן עָשָׂה[37] :
יַפְתְּ[111] אֱלֹהִים לְיֶפֶת[112] וְיִשְׁכֹּן[113] בְּאָהֳלֵי[114] שֵׁם[115] וִיהִי[6] כְנַעַן[116]
עֶבֶד לָמוֹ : וַיֵּרָא[1] יְיָ אֶל אַבְרָם : וַיִּשְׁתַּחוּ[75] אַרְצָה[117] :··· הַמְכַסֶּה[87]
אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה[37] : וַתַּהַר[118] וַתֵּלֶד[119] שָׂרָה לְאַבְרָהָם
בֵּן לִזְקֻנָיו[120] : וַתֵּלֶךְ[121] [הָגָר] וַתֵּתַע[69] בְּמִדְבַּר[122] בְּאֵר שָׁבַע :···
וַתִּשָּׂא[123] אֶת קֹלָהּ וַתֵּבְךְּ[9] : וַתֵּרֶא[1] בְּאֵר מָיִם··· וַתַּשְׁקְ[124] אֶת

and so *to forsake*). [101] צוה *Pi.* to command, *Pŭ.* to be commanded. [102] salvation of (plu. *f.*). [103] it is enough. [104] now. [105] בעה to inquire [page 172 (θ)]. [106] שׁוּב to return. [107] אתה (page 271). [108] אמר to say. [109] עמד to stand, stand fast. [110] שׁעה to look, have regard (*or* respect). [111] פתה *Hφ.* to give enlargement, [112] to Japheth. [113] שׁכן to dwell. [114] אֹהֶל a tent. [115] Shem. [116] Canaan. [117] § 71. [118] הרה* to conceive. [119] ילד to bear (a child). [120] at the time of his old-age. [121] ילך to go. [122] in the wilderness of. [123] נשׂא† to lift, lift up. [124] שׁקה *Hφ.* to

---

* See Obs. XXVIII, p. 191, etc.

† The 1st Rt-letter נ is dropped in the Fut. *K.*, as in Tab. XIX, thus יִשָּׂא (for יִנְשָׂא), etc. For the forms from this Root see pp. 302–304.

הַנַּעַר : הַקְרֵה[125] נָא לְפָנַי[126] הַיּוֹם[127] : וַתְּמַהֵר[128] [רִבְקָה] וַתְּעַר[129]
כַּדָּהּ אֶל הַשֹּׁקֶת[130] : וְהָאִישׁ מִשְׁתָּאֵה[131] לָהּ : וַתִּקַּח[132] הַצָּעִיף[133]
וַתִּתְכָּס[87] : תּוֹרֵי זָהָב נַעֲשֶׂה[37] לָּךְ : מַה יָּפִית[134] · · · : לֹא יֵבֹשׁוּ[135]
קוָֹי[136] : וָאֵרָא[1] אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב : וַיִּבֶז[137] עֵשָׂו אֶת
הַבְּכֹרָה[138] : וַיְהִי[6] כִּי זָקֵן יִצְחָק וַתִּכְהֶיןָ[139] עֵינָיו מֵרְאֹת[140] : וַיִּגֶּשׁ[141]
לוֹ וַיֹּאכַל[142] וַיָּבֵא[143] לוֹ יַיִן וַיֵּשְׁתְּ[144] : הֱוֵה[145] גְבִיר לְאַחֶיךָ וְיִשְׁתַּחֲווּ[75]
לְךָ בְּנֵי אִמֶּךָ : גַּם בָּרוּךְ[146] יִהְיֶה[6] : וּלְכָה[147] אֵפוֹא מָה אֶעֱשֶׂה[37]
בְּנִי : וַיִּשָּׂא[123] עֵשָׂו קֹלוֹ וַיֵּבְךְּ[9] : וַתִּגַּשְׁןָ[141] הַשְּׁפָחוֹת[148] הֵנָּה וְיַלְדֵיהֶן[149]
וַתִּשְׁתַּחֲוֶיןָ[75] : וַיִּרֶב[27] הָעָם וַיַּעַצְמוּ[150] מְאֹד : עִנָּה[78] בַדֶּרֶךְ כֹּחִי :
וַאֲנִי כִּמְעַט[151] נָטָיוּ[61] רַגְלָי : וַיָּקָם[152] מֹשֶׁה · · · וְגַם דָּלֹה[153] דָלָה[153]
לָנוּ וַיַּשְׁקְ[124] אֶת הַצֹּאן : וַיִּחַדְּ[154] יִתְרוֹ עַל כָּל הַטּוֹבָה · · · : וַנֵּפֶן[33]
וַנִּסַּע[155] הַמִּדְבָּרָה : וַיִּלָּחֶם[156] בְּיִשְׂרָאֵל וַיִּשְׁבְּ[157] מִמֶּנּוּ שֶׁבִי : · · ·
וַנַּעַל[55] דֶּרֶךְ הַבָּשָׁן :

give-drink-to, to water. [125] קרה *K.* to happen, to occur, *Hφ.* to cause things to occur, to direct events. [126] before me. [127] to-day. [128] מהר *Pĭ.* to hasten. [129] ערה *Pĭ.* to pour out. [130] the drinking-trough. [131] שׁאה *Hθ.* to be amazed in oneself. [132] לקח to take, Tab. XIX (A). [133] the veil. [134] יפה* *K.* to be beautiful, *Hθ.* to beautify oneself. [For the Dagesh after מַה comp. Pt. I, § 70.] [135] בושׁ to be ashamed, Tab. XX. [136] קוה *K.* & *Pĭ.* to wait, wait for, look with waiting for [the *K.* Partic (1), in the Plu., with Pron.-Aff. signifies "those waiting for so and so."] [137] בזה to despise. [138] the birthright. [139] כהה to be dim, or dull. [140] ראה to see [the pref. מ here signifies "so as not" or "so as not to"]. [141] נגשׁ *K.* to approach, *Hφ.* to cause to approach, to bring near. [142] אכל to eat. [143] and he brought. [144] שׁתה to drink. [145] הוה to be (p. 276). [146] blessed (sing. *m.*). [147] and for thee (*m.*). [148] שִׁפְחָה a woman-servant (§ 67). [149] יֶלֶד a child (*m.*), Tab. X, 1. [150] עצם to be numerous, to be mighty. [151] almost, nearly. [152] קום to arise. [153] דלה to draw-water. [154] חדה to rejoice. [155] נסע to journey. [156] לחם *Nφ.* to fight. [157] שׁבה to

---

* In the Fut. *K.*, יִיפֶה, תִּיפֶה, etc., the 1st Rt-letter י becomes Quiescent in ִ, as in יִיטַב, תִּיטַב, etc., in Tab. XVIII (1).

צַו [101] אֶת בְּנֵי יִשְׂרָאֵל : וָאַעַשׂ [37] כֵּן כַּאֲשֶׁר צֻוֵּיתִי [101] : וָאֲצַו [101]
אֶתְכֶם : לֹא תַעֲשׂוּ [37] לָכֶם אֱלִילִם [159] : וְלֹא תִשְׁתַּחֲווּ [75] לָהֶם :
הִשְׁתַּחֲווּ לַיְיָ : וְהִשְׁתַּחֲוִיתֶם [75] מֵרָחֹק [159] : אַתָּה אֹמֵר [108] אֵלַי הַעַל [55]
אֶת הָעָם הַזֶּה : וְהַעֲלֵיתִי [55] אֶתְכֶם מִקִּבְרוֹתֵיכֶם [160] עַמִּי : וּבְהַעֲלוֹתִי [55]
אֶתְכֶם · · · וְנָתַתִּי [161] רוּחִי בָּכֶם וִחְיִיתֶם [162] :

כֶּרֶם הָיָה לִידִידִי [163] · · · וַיְקַו [136] לַעֲשׂוֹת [37] עֲנָבִים [164] וַיַּעַשׂ [37] בְּאֻשִׁים [165] :
וַתַּעְדִּי [166] זָהָב וָכֶסֶף · · · וַתִּיפִי [134] בִּמְאֹד מְאֹד : לַשָּׁוְא תִּתְיַפִּי [134] :
קוֹל כְּחוֹלָה [167] שָׁמַעְתִּי [168] : בְּךָ חָסִיתִי [169] אַל תְּעַר [129] נַפְשִׁי : הוֹי
הֲמוֹן גּוֹיִם רַבִּים כַּהֲמוֹת [20] יַמִּים יֶהֱמָיוּן [20] : מַר יִבְכָּיוּן [9] : וְאֶל מִי
תְּדַמְּיוּן [170] אֵל : תַּהֲרוּ [118] חֲשַׁשׁ [171] · · · : · · · יַגִּידוּ [172] לָנוּ אֵת אֲשֶׁר
תִּקְרֶינָה [125] · · · וְנִשְׁתָּעָה [173] : יִשְׁלָיוּ [174] אֹהֲבָיִךְ [175] : וּמְלָכִים יֵרְדְּ [176] :
וְיֵרְדְּ [176] מִיָּם עַד יָם : טוֹב+יְיָ לְקֹוָו [136] : קִוִּינוּ [136] לוֹ : נִשְׁתַּחֲוֶה [75]
לַהֲדֹם רַגְלָיו : קַוֵּה [136] קִוִּיתִי [136] יְיָ : אַל תִּשְׁתָּע [173] כִּי אֲנִי אֱלֹהֶיךָ :
בְּךָ חָסָיָה [169] נַפְשִׁי : בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן [169] : יִרְוְיֻן [177] מִדֶּשֶׁן בֵּיתֶךָ :
בְּאוֹרְךָ נִרְאֶה [1] אוֹר :

take captive [this, followed by שְׁבִי (p. שֶׁבִי:) *a captivity*, stands for "*to take a body of captives*"]. [158] idols. [159] afar off. [160] קְבָרוֹת graves. [161] נתן to give. [162] חיה to live. [163] to my Beloved. [164] grapes. [165] bad-grapes. [166] עדה* to put on as an ornament, to adorn oneself with. [167] חלה to be sick, *or* ill. [168] שׁמע to hear. [169] חסה* to trust. [170] דמה *Pï.* to liken. [171] stubble. [172] נגד *Hφ.* to tell. [173] שׁעה *Hθ.* to look at oneself (*also* to become afraid). [174] שׁלה to prosper. [175] אהב to love. [176] רדה *K.* to have dominion, to subdue, *Hφ.* to cause to subdue. [177] רוה to be abundantly satisfied.

---

* See Obs. XXVIII, p. 191, etc.

EXERCISE XLII [Table XXII].

(*To be translated into Hebrew,* § 11, ζ–μ.)

Look-with-waiting[1] (s. *m.*) to (אֶל) The-LORD. I-have-looked-with-waiting-for[1] The-LORD, my soul*[2] hath-looked-with-waiting,[1] and for (לְ) His word I-have-hoped.[3] Well[4] hast-Thou-dealt[5] with (עִם) Thy servant,[6] O-LORD, according-to (כְּ) Thy word.[3] Make-distinguished[7] Thy loving-kindnesses.[8] In (בְּ) Thy doing[9] tremendous-things[10] [which] we-could-not-look-for (Hebr. *not we-could-look-for*[11]).

If[12] The-LORD shall-not build[13] a house,[14] in-vain[15] [will] its builders*[17] have-laboured[16] in (בְּ) it. A-spreading-place-of[18] nets[19] she-shall-be[20] in the midst[21] of the sea.[22] And-she-shall-become (Hebr. *and-she-shall-be*†[20] *for*) the spoil[23] of heathen-nations.[24] She-shall-not-be-built[25] any-more.[26] Thy (*f.*) builders[27] had-perfected[28] thy beauty.[29] Thy (*f.*) shame*[31] shall-be-discovered,[30] yea[32] thy disgrace*[34] shall-be-seen.[33] Despised[35] [art] thou (*m.*) exceedingly.[36] According-as[37] thou-hast-done[38] (*m.*) shall-be-done[38] (*m.*) to thee. Heaven*[40] shall-disclose[39] (plu.) his iniquity.[41] The increase*[43] of his house[14] shall-go-away.[42]

[1] קוה *Pĭ.* [2] נֶפֶשׁ (*f.*) Tab. X, 1. [3] יחל *Hφ.* [4] טוֹב. [5] עשׂה. [6] עֶבֶד Tab. X, 6. [7] פלה *Hφ.* [8] חֶסֶד loving-kindness, Tab. X, 1. [9] Infin. *K.* of No. 5. [10] נוֹרָאוֹת. [11] Fut. *Pĭ.* of No. 1. [12] אִם. [13] בנה. [14] בַּיִת (*m.*), Tab. XIII, 3. [15] שָׁוְא. [16] עמל. [17] Partic (1) of No. 13 (with Pron.-Aff. *his*). [18] מִשְׁטַח. [19] חֲרָמִים. [20] היה. [21] תָּוֶךְ, i.c. תּוֹךְ. [22] יָם. [23] בַּז. [24] גּוֹיִם. [25] *Nφ.* of No. 13. [26] עוֹד. [27] Partic (1) of No. 13. [28] כלל Past *K.* [29] יְפִי (w. Affs. יָפְיוֹ, etc.). [30] גלה *Nφ.* Fut. apocop. [31] עֶרְוָה. [32] גַּם. [33] ראה. [34] חֶרְפָּה. [35] בזה *K.* Partic (2). [36] מְאֹד. [37] כַּאֲשֶׁר. [38] עשׂה *K.* to do, *Nφ.* to be done. [39] גלה *Pi.* [40] שָׁמַיִם. [41] עָוֹן. [42] גלה *K.* Fut. apocop. [43] יְבוּל *m.* [44] אִישׁ. [45] עִם (w. Affs. עִמּוֹ, etc.).

---

* The Verb to precede the Noun.

† Past with וְ prefixed.

Each-one[44] to (אֶל) his people[45] they-shall-turn[46] (*m.*). And I-will-give-drink-to*[47] the land[48] of thy (*m.*) inundation[49] from thy blood.[50] And I-will-cover*[51] . . . heaven.[40] [As-for] that night[52] . . . let-it-not rejoice[53] among the days[54] of a year[55]: . . . let it-look[56] for (לְ) light[57] and there-be-none,[58] and let-it-not-behold (Hebr. *not let-it-look*[59] *at*[60]) the eyelids[61] of a morning-dawn.[62]

And they-shall-build*[13] the-old-waste-places (Hebr. *the desolations*[63] *of old-time*[64]). For-Zion's-sake (Hebr. *because of*[65] *Zion*[66]) I-will-not-be-silent.[67] And thou-shalt-be[20] (*f.*) a crown[68] of beautiful-glory[69] in the hand[70] of The-Lord.

O-come[71] let-us-worship[72] and fall-down†[73]; let-us-kneel†[74] before[75] The-Lord our Maker.[76]

[46] פנה. [47] שׁקה *Hφ.* [48] אֶרֶץ. [49] צָפָּה (w. Affs. צָפָּתְךָ, etc.). [50] דָּם w. Affs. דָּמוֹ, etc.). [51] כסה *Pĭ.* [52] לַיְלָה (*m.*). [53] חדה *K.* Fut. apocop. [p. 170 (ε, 3)]. [54] יוֹם (see Vocab.). [55] שָׁנָה. [56] קוה *Pĭ.* Fut. apocop. [57] אוֹר. [58] אַיִן. [59] ראה *K.* Fut. (full form). [60] בּ the prefix. [61] עַפְעַפַּיִם. [62] שַׁחַר. [63] חָרְבֹת [see § 69 (β)]. [64] עוֹלָם. [65] לְמַעַן. [66] צִיּוֹן. [67] חשׁה [the Fut. *K.* has the (ֱ ֶ)-form; thus, יֶחֱשֶׁה, etc.]. [68] עֲטֶרֶת. [69] תִּפְאֶרֶת. [70] יָד (i.c. יַד). [71] בֹּאוּ. [72] שׁחה *Hθ.* Fut. [see 'Note' on page 315]. [73] כרע Fut. (ַ), Pause-form. [74] ברך. [75] לִפְנֵי. [76] עֹשֶׂה *K.* Partic (1).

---

* Past with ו prefixed.

† With the ה of § 144.

OBSERVATIONS XXXI & XXXII.

Obs. XXXI. A List of Verbs belonging to more than one of the Seven Classes mentioned in § 186—sometimes called 'Doubly Irregular' Verbs,—is given on pages 267, etc., below.

Obs. XXXII. A few examples of two-fold 'Variations,' in some remarkable instances, are given in Note IV (page 174).

EXERCISE XLIII.

(To be translated into English, with the help of the Glossary at the end of the book).

עַתָּה אֲדֹנָי[1] אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ[2] אֶת עַמְּךָ מֵאֶרֶץ מִצְרַיִם · · · :
הַטֵּה[3] אֱלֹהַי אָזְנְךָ וּשֲׁמָע*[4] : תָּבוֹא[5] לְפָנֶיךָ[6] תְּפִלָּתִי : אַל תַּט[3]
בְּאַף עַבְדֶּךָ : אֵלֶיךָ יְיָ נַפְשִׁי אֶשָּׂא[7] : רְאֵה[8] עָנְיִי וַעֲמָלִי וְשָׂא[7] לְכָל
חַטֹּאותָי[9] : יְיָ הַט[3] שָׁמֶיךָ וְתֵרֵד[10] : אַתָּה[11] נוֹרָא[12] אַתָּה : הָאֵל
הַגָּדוֹל וְהַנּוֹרָא[12] :

קַוֹּה[13] קִוִּיתִי[13] יְיָ וַיֵּט[3] אֵלַי · · · : יְיָ אֱלֹהַי יַגִּיהַּ[14] חָשְׁכִּי[15] : אִם
תֹּאבוּ[16] וּשְׁמַעְתֶּם[4] טוּב הָאָרֶץ תֹּאכֵלוּ[17] :

כִּי לֹא עִנָּה[18] מִלִּבּוֹ וַיַּגֶּה[19] בְּנֵי אִישׁ : עַד[20] אָנָה תּוֹגְיוּן[19] נַפְשִׁי :
לַשָּׁוְא[21] הִכֵּיתִי[22] אֶת בְּנֵיכֶם : עַל[23] מֶה תֻּכּוּ[22] עוֹד : הִכִּיתָ[22] אֹתָם
וְלֹא חָלוּ[24] : וְלֹא יוּכַל[25] יְיָ עוֹד לָשֵׂאת[7] : נִלְאֵיתִי[26] נְשֹׂא[7] : וְאַתָּה
בֶן אָדָם הִנָּבֵא[27] וְהַךְ[22] כַּף אֶל כָּף : וְגַם אֲנִי אַכֶּה[22] כַּפִּי אֶל כַּפִּי :

[1] O Lord.
[2] יצא *K.* to go out, *Hφ.* to bring out.
[3] נטה *K.* to incline, to extend, *Hφ.* to cause to incline *or* extend, to bow, to bow down, *also* to make to turn away (*or* send away, dismiss).
[4] שׁמע *K.* to hear, *Hφ.* to proclaim.
[5] בוא to come, *Hφ.* to cause to come, to bring.
[6] before Thee.
[7] נשׂא *K.* to lift up, to bear, to raise, *also* to forgive (followed by ל).
[8] ראה to see.†
[9] my sins.
[10] ירד to come down, go down.
[11] As for Thee.
[12] ירא *K.* to fear, *Nφ.* to be feared.
[13] קוה *Pi.* to wait, wait for.
[14] נגה (the ה Consonantal) to shine, to be bright, *Hφ.* to make bright, to lighten.
[15] my darkness.
[16] אבה to be willing.
[17] אכל to eat, to enjoy.
[18] ענה *Pi.* to afflict.
[19] נגה *Hφ.* to grieve.
[20] עַד unto. This together with the next word אָנָה "*when?*" = "how long?"
[21] in vain.
[22] נכה *Hφ.* to strike, to smite, *Hoph.* to be smitten.
[23] on, upon. This followed by the word מֶה (*what*) = "*why?*" "*wherefore?*" comp. Nu. xxii.
[24] חלה to be sick, to be ill.
[25] יכל *K.* & *Hoph.* to be able.
[26] לאה *K.* & *Nφ.* to be weary.
[27] נבא *Nφ.* to prophesy.

---

* For the ֲ see Pt. I, § 72.   † Also "*to look,*" followed by בְּ "*at.*"

הֻכָּה[22] אֶפְרַיִם[28] : וְאַט[3] אֶת יָדִי עָלַיִךְ ··· : הֻכְּתָה[22] הָעִיר :
בַּחוּרֵיהֶם[29]+מֻכֵּי[22] חֶרֶב בַּמִּלְחָמָה[30] : וַיַּךְ[22] אֹתָם מֶלֶךְ בָּבֶל ··· :
הִכְבַּדְתְּ[31] עֻלֵּךְ[32] ··· עֲדִינָה[33] ··· וְתָבֹאנָה[5] לָּךְ שְׁתֵּי[34] אֵלֶּה ···
שְׁכֹל[35] וְאַלְמֹן[36] : הִנֵּה אַשּׁוּר[37] אֶרֶז בַּלְּבָנוֹן[38] ··· וַיִּיף[39] בְּגָדְלוֹ ··· :
וַיֵּצֵא[2] מַלְאַךְ[40] יְיָ וַיַּכֶּה[22] בְּמַחֲנֵה אַשּׁוּר[37] ··· וְהִנֵּה כֻלָּם פְּגָרִים[41]
מֵתִים[42] : וַיְיָ יַטֶּה[3] יָדוֹ ··· וְיַחְדָּו כֻּלָּם יִכְלָיוּן[43] :

צְאוּ[2] מִבָּבֶל : הַטּוּ[3] אָזְנְכֶם וּלְכוּ[44] אֵלַי שִׁמְעוּ[4] וּתְחִי[45] נַפְשְׁכֶם :
בָּאֲתֶם[5] עַד הַר הָאֱמֹרִי[46] : אַל תִּירָא[12] כִּי עִמְּךָ אָנִי : לֹא אִירָא[12]
מֵרִבְבוֹת עָם :

וְהוֹצֵאתִי[2] מִיַּעֲקֹב זֶרַע : נֻדוּ[47] מִתּוֹךְ בָּבֶל וּמֵאֶרֶץ כַּשְׂדִּים[48]
צְאוּ[2] : צְאֶינָה[2] וּרְאֶינָה[8] בְּנוֹת[49] צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה : אִתִּי מִלְּבָנוֹן[38]
כַּלָּה[50] אִתִּי מִלְּבָנוֹן תָּבוֹאִי[5] : כִּי אֵיד[51] עֵשָׂו הֵבֵאתִי[5] עָלָיו : בָּאתִי[5]
לְגַנִּי : הִתְקַדְּשׁוּ[52] וּבָאתֶם[5] אִתִּי בַּזָּבַח[53] : כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ[54]
יָבוֹאוּ[5] וְיִשְׁתַּחֲווּ[55] לְפָנֶיךָ[56] אֲדֹנָי[57] : מִי כָמֹהוּ מוֹרֶה[58] : אוֹדֶה[59]
שִׁמְךָ כִּי עָשִׂיתָ[54] פֶּלֶא[60] : הוֹדוּ[59] לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ :

---

[28] Ephraim. [29] their young men. [30] in the battle, *or* war. [31] כבד to be heavy, *Hφ.* to make heavy. [32] עֹל a yoke, w. Affs. עֻלּוֹ etc. [33] O luxurious one (*f.*). [34] two (*f.*). This with the next word = "*these two things.*" [35] bereavement. [36] and widowhood. [37] Assyria. [38] לְבָנוֹן Lebanon. [39] יפה to be beautiful. [40] the angel of. [41] corpses. [42] מות to die, Tab. XX. [43] כלה to come to naught, to be consumed. [44] ילך to go, *or* to come. [45] חיה to live. [46] the Amorite. [47] נוד to move away. [48] Chaldeans. [49] בַּת a daughter. [50] a bride. [51] the calamity of. [52] קדשׁ *Hθ.* to sanctify oneself. [53] at the sacrifice. [54] עשׂה to make, to do, to act. [55] שׁחה *Hθ.* to worship (followed by ל). [56] before Thee. [57] O Lord. [58] ירה *Hφ.* to teach. [59] ידה *Hφ.* to praise, to render thankful acknowledgments. [60] a wonder, a wondrous thing.

EXERCISE XLIV.

(*To be translated into Hebrew,* § 11. ζ–μ.)

I-will-lift-up[1] my eyes[2] to (אֶל) the mountains[3]:—
From-whence[4] shall-come[5] my help[6]?—
My help [is] from The-Lord,
The Maker[7] of heaven[8] and earth[9].

Many*[11] shall-see[10], and shall-fear†[12],
And-shall-put-their-trust[13] in The-Lord.
To-be-feared‡[12] [is] He above (עַל) all[14] [that are called] God[15].
[It is] time[16] to seek[17] The-Lord,
Until-that[18] He-come§[5] and rain§[19] righteousness[20] unto (לְ) you.

Thou-hast-brought[21] [the] day[22] Thou-hast-called-for[23].—

Sit-thou[24] (*f.*) still[25] and enter[5] into (בְּ) the darkness[26].
And there-shall-come[5] (3 *s. f.*) upon thee (*f.*) suddenly[27]
Destruction[28] [which] thou-shalt-not know-of[29].

[It is] good[30] to-give-thanks[31] to The-Lord.

[1] נשׂא, pp. 302—304. [2] עַיִן, Tab. XIII (‡, β). [3] הָרִים. [4] מֵאַיִן. [5] בוא, pp. 272—275. [6] עֵזֶר *m.* [§ 62 (iii)]. [7] עשׂה Partic. (1) *K.* 'i. c.' [8] שָׁמַיִם. [9] אֶרֶץ, Tab. X (1). [10] ראה. [11] רַבִּים. [12] ירא, pp. 286—288. [13] בטח. [14] כֹּל (כָּל־). [15] אֱלֹהִים. [16] עֵת. [17] דרשׁ. [18] עַד. [19] ירה *Hφ*, pp. 288 & 289. [20] צֶדֶק. [21] *Hφ.* of No. 5. [22] יוֹם. [23] קרא. [24] ישׁב Tab. XVIII. [25] דּוּמָם. [26] חֹשֶׁךְ. [27] פִּתְאֹם. [28] שׁוֹאָה *f.* [29] ידע Tab. XVIII, Note (3). [30] טוֹב. [31] ידה *Hφ.* pp. 281 & 282.

---

* The Tense before the Noun.
† Pause-form.
‡ *Nφ.* Partic.
§ Future tense.

When-Israel-went-forth (Hebr. *in going-forth-of*||[32] *Israel*[33])
from Egypt[34],
And He-smote[35] all[14] [the] firstborn[36] in their (*m.*) land[9],
Egypt was-glad[37] at (ב) their (*m.*) departing||[32];
And He-brought-out[32] Israel[33] from among-them (Hebr. *their m. midst*[38]),
And there-went-forth[32] from trouble[39] a righteous-one[40] (*m.*);—

Lightnings*[42] gave-light-to[41] the-world[43],
And He-bowed[44] heavens[8] and-came-down[45].

We-will-not fear[12] though-the-earth-be-moved (Hebr. *in One's-removing*[46] *earth*[9]):
Let-us-lift-up[47] our heart[48].

Hear[49]-thou, [O] daughter[50], and see[10], and incline[51] thine ear[52];
Forget[53] also[54] thy people[55] and the house[56] of thy father[57]:
And the King*[59] shall-delight-Himself-in[58] thy beauty[60]:
For[61] He [is] thy Lord[62], and worship[63]-thou Him (Hebr. *to Him*).

Open[64]-ye (*m.*) to me the gates[65] of righteousness[20],
I-will-enter[5] by (ב) them, I-will-give-thanks-to[31] The-Lord[66].

[32] יצא pp. 284—286. [33] יִשְׂרָאֵל. [34] מִצְרַיִם (*m.*). [35] נכה *Hφ.* Fut. apocop., pp. 298 & 299. [36] בְּכוֹר. [37] שׂמח *K.* Past 3 *s. m.* [38] תָּוֶךְ w. Affs. תּוֹכוֹ, etc.,—comp. Tab. XIII, Note (‡, ε). [39] צָרָה. [40] צַדִּיק. [41] אור *Hφ.* [42] plu. of בָּרָק, Tab. IX. [43] תֵּבֵל. [44] נטה *K.* Fut. apocop., p. 297. [45] ירד [with ֶ to the 3d Rt-letter, as in § 165 (I. δ)]. [46] מור *Hφ.* Infin. [47] *K.* Fut. 1 pl. of No. 1. [48] לֵבָב, w. Affs. לְבָבוֹ etc. [49] שׁמע. [50] בַּת. [51] *Hφ.* of No. 44. [52] אֹזֶן, w. Affs. אָזְנוֹ, etc., Tab. XI. 1. [53] שׁכח. [54] ו (to be prefixed to the word "Forget"). [55] עָם, w. Affs. עַמּוֹ etc. [56] בַּיִת Tab. XIII. 3. [57] אָב Tab. XIII. 1. [58] אוה *Hθ.* Fut. apocop., p. 267. [59] מֶלֶךְ. [60] יֳפִי, w. Affs. יָפְיוֹ etc, (Comp. § 63. γ). [61] כִּי. [62] אָדוֹן (§ 59). [63] שׁחה

|| Infin. *K.*

* The tense before the Noun.

We-give-thanks[31] [Obs. IX, p. 93] unto (ל) Thee, [O] God[67], we-give-thanks[31] [Past];
Yea[68] now[69], our God[67], giving-thanks[31] [Partic.] we [are] unto (ל) Thee;
And Thy Name[70] for-ever[71] we-will-celebrate[31]. Sela[72].

And heavens*[8] shall-celebrate[31] Thy wonders (Hebr. *wonder*[73]), [O] LORD.

I-will-praise[31] The-LORD with (ב) all[14] my heart[74].

Come[5]-ye before-Him[75] amid (ב) glad-singing[76].

[O] give-thanks[31] unto (ל) The-LORD, for[61] [He is] good[77],
For[61] for-ever[71] [endureth] His Mercy[78].

see Note (§) on Tab. XXIII. [64] פתח. [65] שַׁעַר (*m.*), Tab. X. 5. [66] יָהּ.
[67] Vocab. I. 1. [68] ו the prefix. [69] עַתָּה. [70] שֵׁם, Tab. XIII, Note §. [71] לְעוֹלָם.
[72] סֶלָה. [73] פֶּלֶא, Tab. X. 2. [74] לֵב, w. Affs. לִבּוֹ etc. [75] לְפָנָיו. [76] רְנָנָה. [77] טוֹב
[78] חֶסֶד, Tab. X. 1.

---

* Tense before Noun.

OBSERVATIONS XXXIII—L.

Obs. XXXIII. The following is a List of the Tables of Verb-forms with Pron-Affixes:

Tab. XXIV.	Infinitives.
Tab. XXV.	Past-Tense *Kal.*
Tab. XXVI.	Participles.
Tab. XXVII.	Imperative *Kal.*
Tab. XXVIII.	Future-Tense *Kal.*
Tab. XXIX.	Some *Pĭ-êl* and *Hiph-îl* forms.
Tab. XXX.	Forms of Verbs ל״ה.

A few CHANGES OF FORM adopted by Verbs on receiving Pron-Affs. may be mentioned here:—

Obs. XXXIV. In accordance with the Great Rule of § 59, "the vowel which would stand NEXT BUT ONE BEFORE, OR THIRD FROM THE ACCENTED VOWEL is generally dropped" (if it can be dropped) and is replaced by *Shva:* thus,

(*a*) the ◌ָ of פָּקַד is dropped and replaced by *Shva* in פְּקָדוֹ, etc., and so in other Past *K.* forms,—see Tab. XXV,—[for the ◌ָ of the קָ, see Obs. XXXVIII];

(*β*) the ◌ָ of such forms as יָקִים, etc., Tab. XX, is thus dropped in such forms as יְקִימֶנּוּ and יְקִימֵהוּ and יְקִימוֹ, etc.—But

Obs. XXXV. The vowel which would be thus dropped CANNOT be dropped if it is followed either

(*a*) by *Shva*, as in יִפְקֹד, etc., יַהֲרֹג, etc., or

(*β*) by *Dagesh F.*, as in פִּקֵּד etc., פֻּקַּד etc., יְפַקֵּד etc.;

(*γ*) but in order to shorten the word the NEXT VOWEL IS THEN DROPPED (if it can be dropped); and so we have the forms,
יִפְקְדֵנּוּ, etc., Tab. XXVIII;—and יַהַרְגֵהוּ, תַּהַרְגֵהוּ, etc., in which the ◌ֲ of יַהֲרֹג, תַּהֲרֹג, is replaced by the Slight-vowel ◌ַ [Pt. I, § 56]; and so אֶהֶרְגֵהוּ etc, with ◌ֱ, from אֶהֱרֹג;—
פִּקְדוֹ, etc., Tab. XXIX,—and פִּקְדֵהוּ, etc., and יְפַקְדֵנּוּ, etc., Tab. XXIX (II, *a*).

(*δ*) For 'Fut. (◌ַ)' forms such as יִלְבָּשֵׁנוּ, etc., see Obs. XXXIX below.

Obs. XXXVI. Sometimes no vowel can be dropped, and so we have the *Hφ.* forms הִפְקִידוֹ, etc., and יַפְקִידֶנּוּ, etc., of Tab. XXIX (I, *β*) and (II, *β*).

Obs. XXXVII. In *Hφ.* forms of some Roots there is no Shva after the first Vowel, and this Vowel can then be dropped; as in such forms as הֲקִימוֹ, etc., from הֵקִים, (Tab. XX),—and so in Obs. XXXIV (*β*) above.

Obs. XXXVIII. The ◌ַ of the 'closed' syllable in פָּקַד, etc., is lengthened into ◌ָ when the syllable in which it is becomes 'open' [comp. Obs. XXIII, p. 185]. Thus we have from פָּקַד such forms as פְּקָדוֹ, etc., Tab. XXV.

Obs. XXXIX. Verbs 'Fut. (◌ַ)', instead of dropping the ◌ַ (as the ◌ֹ of יִפְקֹד etc., is dropped in Tab. XXVIII), generally lengthen the ◌ַ into ◌ָ as in Obs. XXXVIII; thus,

from לבשׁ,—יִלְבָּשֵׁנִי with Aff.. *me*, יִלְבָּשֵׁם with Aff. *them* (*m*).

Obs. XL. The ◌ָ in such forms as פְּקָדוּהוּ, etc., is the ◌ָ of Obs. XXXVIII in an 'open' syllable,—being derived from the ◌ַ of פָּקַד.

Obs. XLI. The ◌ֵ of the פָּעֵל form (of Past *K.*) remains with Affs. ; thus

(*a*) From אָהֵב,—אֲהֵבוֹ, אֲהֵבְךָ, etc., and

(*β*) In such forms as אֲהֵבוּךְ *they* (*m.*) *have loved thee* (*m.*), the ◌ֵ of אָהֵב is given to the 2^d Rt-letter in the form for the 3 pl. (אָהֲבוּ) when with the Affix as here.

[See also Notes (*a*) and (*β*) on Tab. XXVII, and Notes (*a*) and (*β*) on Tab. XXVIII.]

Obs. XLII. In some instances Verb-forms w. Affs. occur with the ◌ֵ of the פָּעֵל form of Past *K.*, although the 3 s. *m.* Past *K.* in use is of the פָּעַל form; thus,

from ירשׁ the 3 s. *m.* Past *K.* in use is יָרַשׁ, but we have also ◌ֵ of the פָּעֵל form in

וִירֵשׁוּהָ *K.* Past 3 pl. with ו Pref. and Aff. *her*,
וִירֵשׁוּךָ *K.* Past 3 pl. with ו Pref. and Aff. *thee m.*,

and from this ◌ֵ it is possible that the ◌ִ of the following forms may be obtained, *viz.*

וִירִשְׁתָּהּ *K.* Past 2 s. *m.* with ו Pref. and Aff. *her*,
וִירִשְׁתָּם *K.* Past. 2 s. *m.* with ו Pref. and Aff. *them m.*

Note (i.) The ◌ִ occurs also in

וִירִשְׁתֶּם *K.* Past 2 pl. *m.*, with ו Pref., [comp. Tab. XXV, Notes (*a*) and (*β*)],

but the other parts of the *K.* Past (from this Root ירשׁ) which occur agree with the forms from פקד in Tab. XIV; thus,

יָרַשְׁתָּ (p. : יָרָ֤שְׁתָּ) 2 s. *m.*, יָרַשְׁנוּ 1 pl. (and w. Aff. *her* וִירִשְׁנוּהָ).

(ii.) There are other instances of Roots from which both פָּעֵל and פָּעַל forms occur.

Note (iii.) The ◌ֹ of a פָּעֹל form, when followed by ◌ְ Quiescent, is shortened into ◌ָ *ŏ* on the addition of an Affix removing the Accent from the syllable which contains that ◌ֹ; thus יָכֹלְתִּי gives יְכָלְתִּיו *K.* Past 1 s. w. Aff. *him*, fr. יכל. This is done in order to get rid of the UNACCENTED LONG Vowel before the QUIESCENT *Shva* under the ל [Comp. Pt. I, § 55 (8)].

Obs. XLIII. The Pron. Affs. for the 2 s. *m.*, and the 2 pl. *m.* and 2 pl. *f.*, *viz.*,

◌ְךָ (or ◌ְכָה), and ◌ְכֶם and ◌ְכֶן,

require a *Shva* under the last letter of the word to which they are affixed, therefore any MOVING *Shva* under the preceding letter must be replaced by a Slight-vowel (but a QUIESCENT *Shva* may of course stand). The Slight Vowel generally agrees with the Vowel that was dropped; thus

(i.) from יִפְקֹד we have יִפְקָדְךָ, יִפְקָדְכֶם, יִפְקָדְכֶן, in Tab. XXVIII, etc.,—where the ק has the Slight-vowel ◌ָ (*ŏ*) corresponding to the ◌ֹ which is dropped in יִפְקְדֵנוּ, etc.; and so,

(ii.) from פִּקֵּד we have פִּקֶּדְךָ (Tab. XXIX, I. *a*), etc., and

from יְפַקֵּד we have יְפַקֶּדְךָ (Tab. XXIX, II. *a*), etc., where the ק has the Slight-vowel ◌ֶ corresponding to the ◌ֵ which is dropped in פִּקְּדוֹ etc., and יְפַקְּדֵנוּ etc.

(iii.) Instead of the ◌ֶ in (ii.) there is sometimes ◌ִ, as in אֲאַמִּצְכֶם (fr. אֲאַמֵּץ) Job xvi. 5.—Comp. Note II (γ) on p. 89.

Obs. XLIV. Before a Guttural letter, as ח, the ◌ֵ of the *Pî-êl* is generally NOT DROPPED except in Pause. Thus we have

אֲשַׁלֵּחֲךָ *I will send thee* (*m.*) *away*, from אֲשַׁלֵּחַ, etc.

But in Pause the ◌ֵ is dropped as in אֲשַׁלְּחֶךָּ.

Note. A ◌ַ as Slight-vowel, before ◌ֲ under a Guttural, requires no remark; as that is what the Student would expect of course.

Obs. XLV. The Pause-form of the Aff. ◌ְךָ *thee* (*m.*) is not only ◌ֶֽךָ׃, but also ◌ֶֽךָּ׃, as seen in the last-cited example. Comp. Note ε (ii.) on Tab. XXVIII.

Obs. XLVI. This is often so in the case of Verbs ל"ה with this Aff. in Pause; as in אֲצַוֶּךָּ׃ Pause-form of אֲצַוְּךָ (Fut. *Pi.* 1 s., fr. צוה), And so in the forms תּוֹדֶךָּ׃ and אוֹדֶךָּ׃ on p. 282.

Note. But the form ◌ֶֽךָ׃ (without the Dagesh) also occurs, as in יוֹדֶךָ׃ on p. 282.

Obs. XLVII. Verbs having for their 3^d Rt-letter ה *Quiescent* drop this ה on receiving Pron. Affs., as seen above and in Tab. XXX.

Obs. XLVIII. By reason of the loss of a syllable thus there is no room for the operation of the great Rule of § 59 [comp. Obs. XXXIV, above], and therefore such forms as עָשָׂהוּ, עָשַׂתְהוּ, etc. [Tab. XXX], retain the vowel of their 1^st Rt-letter instead of its being dropped as in פְּקָדָהוּ, פְּקָדַתְהוּ, etc., Tab. XXV.

Obs. XLIX. For other forms we may refer to the Tables and the Notes thereon.

Note (i.) Verbs ל״ה in the 3 s. *m.* Past take the full Affix הוּ *him*, rather than וֹ; thus,

עָשָׂהוּ *he made him* (fr. עָשָׂה *he made*) Ps. xcv. 5,
קָנָהוּ *he bought it m.* (fr. קָנָה *he bought*) Lev. xxvii. 24.

(ii.) The 3^d Rt-letter ה is dropped even with an Affix having *Shva* before it; thus,

* עָשְׂךָ *He made thee m.* (fr. עָשָׂה) Deut. xxxii. 6,
וְנָחֲךָ *and He will guide thee m.* (fr. נָחָה *he guided*, with ו pref.) Is. lviii. 11.

(iii.) Special attention may be called to the 3 s. *f.* Past forms with Affixes, such as

עָשַׂתְהוּ and עָשַׂתּוּ†, עָשַׂתָּה†, etc., in Tab. XXX; and so in
עָשָׂתְנִי (3 s. *f.* Past *K.*, with Aff. *me*, Pause-form) Job xxxiii. 4,
הֶעֱלָתַם (3 s. *f.* Past *Hφ.*, with Aff. *them m.*) Josh. ii. 6.

The student will see at once the similarity between the form of the Verb in these words and the shortened form of the 3 s. *f.* Past *viz.* עָשָׂת‡ instead of עָשְׂתָה (like גָּלְתָה).

---

* קָנֶךָ Deut. xxxii. 6, is the Pause-form for קָנְךָ,—§ 167 (ii. *a*).

† And so in וְכִלַּתּוּ *Pĭ.* Past 3 s. *f.* (כִּלְּתָה), with ו pref. and Aff. *him*, Zech. v. 4, and צִוַּתָּה *Pĭ.* Past 3 s. *f.* (צִוְּתָה), with Aff. *her*, Ruth iii. 6.

‡ This shortened form was just mentioned in Note III. *μ* (p. 172). It is not limited to the *Kal;* for not only do the *Pĭ-el* words in the preceding Note (†) seem to refer to it, but we have also the

Hφ. Past 3 s. *f.* וְהִרְצָת (fr. רצה), with ו pref. Lev. xxvi. 34, and הֶלְאָת (fr. לאה), with ◌ֶ for ◌ִ as in הֶגְלָה 3 s. *m.* Tab. XXII, Ez. xxiv. 12, and

Hoph. Past 3 s. *f.* הָגְלָת twice in Jer. xiii. 19.

These examples are cited by R. D. Kimkhi in the *Michlol.*

Obs. L. The Rule of § 162 (*e*, ii.), viz. that "the ◌ֵ rather than the ◌ִי form" of the Fut. *Hφ*. is used in certain cases, must not be supposed to hold when Pron-Affs. are attached. In this case the the *Long-K̄hîrik* is preferred, and is either

(*α*) *Defective* (Pt. I, § 13), as in such forms as
וַיַּפְקִדֵהוּ, וַיַּפְקִדֵם, וַתַּפְקִדֵהוּ, etc.,—or

(*β*) *Full*, as in such forms as
וַיַּפְקִידֵהוּ, וַיַּפְקִידֵם, וַתַּפְקִידֵהוּ, etc.

Note. Defective *Long-K̄hîrik* and Defective *Shurik** [Pt. 1, § 14] occur often in long Verb-forms—especially when there would otherwise be more than one Quiescent letter in the word. Perhaps it may be said that

(i.) This is a matter of כתיב [Pt. I, § 74], and
(ii.) The Student had best use the FULL spelling always.

---

* As in תַּשְׁלִיכֻהוּ Ex. i. 22, וַיַּשְׁלִיכֻם Josh. x. 27, יַשְׁמִיעֻנוּ Is. xliii. 9, etc.

EXERCISE XLV.

(To be translated into English, with the help of the Glossary at the end of the book.)

זָכְרֵנִי[1] יְיָ : צְרַפְתַּנִי[2] · · · : צְרַפְתָּנוּ[2] כִּצְרָף[3]־כָּסֶף : וַתֹּאמֶר[4]
צִיּוֹן עֲזָבַנִי[5] יְיָ וַאדֹנָי שְׁכֵחָנִי[6] : לָכֵן עֲנָקַתְמוֹ[7] גַאֲוָה : וּבֹשֶׁת פָּנַי
כִּסָּתְנִי[8] : אֲפָפוּנִי[9] מַיִם עַד נֶפֶשׁ תְּהוֹם יְסֹבְבֵנִי[10] : שַׁתַּנִי[11] בְּבוֹר
תַּחְתִּיּוֹת[12] : כָּל זֹאת בָּאַתְנוּ[13] : וְלִבִּי עֲזָבָנִי[5] : אַל תַּעַזְבֵנִי[5] יְיָ :
בְּיוֹם צָרָתִי אֶקְרָאֶךָּ[14] כִּי תַעֲנֵנִי[15] :

מִמַּכּוֹתַיִךְ[16] אֶרְפָּאֵךְ[17] נְאֻם יְיָ : אַהֲבַת[18] עוֹלָם אֲהַבְתִּיךְ[19] :
וְאָנֹכִי לֹא אֶשְׁכָּחֵךְ[6] : הֵן עַל כַּפַּיִם חַקֹּתִיךְ[20] : עוֹד אֶבְנֵךְ[21]
וְנִבְנֵית[21] : וְקִבַּצְתִּים[22] מִיַּרְכְּתֵי[23] אָרֶץ : אוֹלִיכֵם[24] אֶל נַחֲלֵי מַיִם :

---

[1] זכר to remember. [2] צרף to try (as silver and gold, by melting). [3] See the preceding Note. (The word being unaccented here, the ָ (ŏ) stands instead of the ֹ of כִּצְרֹף; comp. § 168 (i).) [4] אמר to say. [5] עזב to forsake. [6] שׁכח to forget. [The Past *K.* is found with the ֵ of the פָּעֵל form in the following:—(α) the 3 s. *m.* with Aff. *me* in Pause, (β) the 3 s. *f.* in Pause (שָׁכֵחָה, Prov. ii. 17), and (γ) the 3 pl. with Affs. *me* (שְׁכֵחוּנִי and שְׁכֵחֻנִי), and *thee f.* (שְׁכֵחוּךְ); Comp. Tab. XXV, Note (α)]. [7] ענק to adorn (as with a chain, or necklace). [8] כסה *Pi.* to cover. [9] אפף to encompass. [10] סבב *K.* to come round, to go about, *Pi.* to take about, lead about. [11] שִׁית to put, place [comp. § 226, and § 183 (β)]. [12] *lit.* places-below, *i.e.* low-depths. (This word, with the בּוֹר before it, is an expression for "a pit of low-depths" = "a very deep dungeon pit." [13] בוא to come, to come upon (p. 272). [14] קרא to call, to call upon. [15] ענה to answer. [16] מַכָּה a wound, Tab. VI. [17] רפא to heal. [18] [with] love of,—see § 86. [19] אהב to love. [20] חקק *Pi.* to engrave. [21] בנה *K.* to build, *Nφ.* to be built. [22] קבץ *Pi.* to collect. [23] from the recesses of. [24] ילך *K.* to go, *Hφ.*

מְזָרֵה[25] יִשְׂרָאֵל יְקַבְּצֶנּוּ[22] וּשְׁמָרוֹ[26] כְּרֹעֶה[27] עֶדְרוֹ : יִמְצָאֵהוּ[28] בְּאֶרֶץ
מִדְבָּר · · · יְסֹבְבֶנְהוּ[10] יְבוֹנְנֵהוּ[29] יִצְּרֶנְהוּ[30] כְּאִישׁוֹן[31] עֵינוֹ :
וְשִׂמַּחְתִּים[32] מִיגוֹנָם[33] : זָכֹר[1] אֶזְכְּרֶנּוּ[1] עוֹד : בְּחַרְתִּיךָ[34] בְּכוּר
עֹנִי :

אֲנִי יְיָ אֶעֱנֵם[15] אֱלֹהֵי יִשְׂרָאֵל לֹא אֶעֶזְבֵם[5] : אֲנִי הַעִירֹתִיהוּ[35]
בְּצֶדֶק · · · : בָּרוּךְ[36] יְיָ *שֶׁלֹּא נְתָנָנוּ[37] טֶרֶף לְשִׁנֵּיהֶם[38] :

בַּצַּר קָרָאתָ[14] וָאֲחַלְּצֶךָּ[39] אֶעֶנְךָ[15] בְּסֵתֶר רַעַם : וְאֶרְמְסֵם[40]
בַּחֲמָתִי[41] וְיֵז[42] נִצְחָם[43] עַל בְּגָדַי · · · חֲמָתִי[41] הִיא סְמָכָתְנִי[44] :

אֱלֹהִים יְחָנֵּנוּ[45] וִיבָרְכֵנוּ[33] : זֶה אֵלִי וְאַנְוֵהוּ[46] אֱלֹהֵי אָבִי
וַאֲרֹמְמֶנְהוּ[47] : תְּהֹמֹת יְכַסְיֻמוּ[48] : עוֹד אוֹדֶנּוּ[49] : תְּבִאֵמוֹ[13]
וְתִטָּעֵמוֹ[50] : יְבָרֶכְךָ[36] יְיָ וְיִשְׁמְרֶךָ[23] : יָאֵר[51] יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ[45] :
· · · וַאֲהֵבְךָ[19] וּבֵרַכְךָ[36] וְהִרְבֶּךָ[52] : יְיָ שֹׁמְרֶךָ[26] : יוֹמָם[53] הַשֶּׁמֶשׁ לֹא

to cause to go, to conduct. [25] זרה *Pi.* to scatter. [26] שׁמר to keep, to guard. [27] רעה to act as a shepherd. N.B. The *K.* Partic(1) s. *m.* is used for a shepherd. [28] מצא to find. [29] בון or בין *K.* to understand, *Pi.* to instruct. [30] נצר to preserve. [31] as the pupil of. [32] שׂמח *K.* to be glad, *Pi.* to gladden. [33] יָגוֹן sorrow. [34] בחר to choose. [35] עור *Hφ.* to rouse up. [36] ברך *K.*† and *Pi.* to bless. [37] נתן to give. [38] שֵׁן a tooth (*Dual.* שִׁנַּיִם). [39] חלץ *Pi.* to deliver. [40] רמס to trample. [41] חֵמָה hot anger, wrath. [42] נזה to be sprinkled, p. 296. [43] נֵצַח used here for *life-blood, strength;*—Tab. X. 2. [44] סמך to uphold. [45] חנן to be gracious to. [46] נוה (see p. 293). [47] רום *K.* to be high, *Pi.* to exalt, to extol. [48] See No. 8, and Tab. XXX [Note *β* (8)]. [49] ידה *Hφ.* to praise, etc.,—pp. 281 & 282. [50] נטע to plant. [51] אור *K.* to shine, *Hφ.* to make to shine. [52] רבה *K.* to be many, *Hφ.* to make to be many, to multiply. [53] in the day-

---

* For the prefix שֶׁ *who, which, that*, see the latter part of Note (*d*) on p. 24.

† N.B. The KAL in this sense is used only in the Partic (2) of § 139 (*γ*), & Infin.

יַכֶּכָּה[54] וְיָרֵחַ בַּלָּיְלָה : יְיָ יִשְׁמָרְךָ[26] מִכָּל רָע : יְהַלְלוּהוּ[55] שָׁמַיִם
וָאָרֶץ : יְיָ זְכָרָנוּ[1] יְבָרֵךְ[36] : וּמִשִּׁירִי אֲהוֹדֶנּוּ[49] : אֵלִי אַתָּה
וְאוֹדֶךָּ[49] : מִי לֹא יִירָאֲךָ[56] מֶלֶךְ הַגּוֹיִם כִּי לְךָ יָאָתָה[57] : יוֹדוּךָ[49]
עַמִּים אֱלֹהִים יוֹדוּךָ[49] עַמִּים כֻּלָּם : יְבָרְכֵנוּ[36] אֱלֹהִים אֱלֹהֵינוּ :
אוֹדְךָ[49] בָעַמִּים אֲדֹנָי אֲזַמֶּרְךָ[58] בַּלְאֻמִּים :

הוֹרֵנִי[59] יְיָ דַּרְכֶּךָ וּנְחֵנִי[60] בְּדֶרֶךְ מִישׁוֹר[61] : אַתָּה יְיָ עֲזַרְתַּנִי[62]
וְנִחַמְתָּנִי[63] :

PSALM XXIII.

(To be translated into English, with the help of the Glossary at the end of the book).

יְיָ רֹעִי[27] לֹא אֶחְסָר[64]
בִּנְאוֹת[65] דֶּשֶׁא יַרְבִּיצֵנִי[66]
עַל מֵי מְנוּחֹת[67] יְנַהֲלֵנִי[68]
נַפְשִׁי יְשׁוֹבֵב[69]
יַנְחֵנִי[60] בְמַעְגְּלֵי[70] צֶדֶק
לְמַעַן[71] שְׁמוֹ

---

time. [54] נכה *Hφ.* to smite, to strike,—pp. 298 & 299. [55] הלל *Pĭ.* to praise (Dagesh F. is often dropped from the לְ). [56] ירא to fear, p. 287. [57] יאה to be becoming, fitting, suitable,—p. 280. [56] זמר *Pĭ.* to hymn. [59] ירה *Hφ.* to teach, point out to,—pp. 288 & 289. [60] נחה *K.* and *Hφ.* to guide, lead, (p. 296). [61] right, rectitude,—see § 86. [62] עזר to help. [63] נחם *Pĭ.* to comfort. [64] חסר to lack. [65] in pastures of,—see § 86. [66] רבץ *K.* to lie down, *Hφ.* to cause to lie down. [67] rest (*lit.* rests). [66] נהל *Pĭ.* to lead gently. [69] שוב *K.* to return, *Pĭ.* to restore, and to refresh. [70] in the paths of. [71] for the sake of. [72] ילך to go.

גַּם כִּי אֵלֵךְ[73] בְּגֵיא צַלְמָוֶת
לֹא אִירָא[56] רָע כִּי אַתָּה עִמָּדִי[73]
שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ
הֵמָּה יְנַחֲמֻנִי[63]
תַּעֲרֹךְ[74] לְפָנַי שֻׁלְחָן
נֶגֶד צֹרְרָי[75]
דִּשַּׁנְתָּ[76] בַשֶּׁמֶן רֹאשִׁי
כּוֹסִי רְוָיָה[77]
אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי[78]
כָּל יְמֵי חַיָּי
וְשַׁבְתִּי*[69] בְּבֵית יְיָ
לְאֹרֶךְ יָמִים :

[73] with me. [74] ערך to set in order, array, prepare. [75] צרר to distress, to be an enemy to. [76] דשן *Pi.* to anoint-richly. [77] fulness;—[a cup of] fulness = the [cup that] "runneth over" of the E. V. [78] רדף to pursue, to follow.

---

* There are various opinions respecting this word:—

The translation "*my abiding*, or *dwelling*, [shall be] in the etc.", corresponds to the word שִׁבְתִּי (*K.* Infin., שֶׁבֶת, with Aff. 1 s.) from ישׁב Tab. XVIII, instead of שַׁבְתִּי. Some suppose that the Root שׁוב *to return* is used here in the sense of the Root ישׁב *to abide* or *dwell.* And some suppose that the word should stand thus—וְיָשַׁבְתִּי (*K.* Past 1 s., with ו, from ישׁב) *and I will abide* or *dwell.* The strict sense of וְשַׁבְתִּי as it stands is *and I will return.*

*** The following Exercises are partly taken from the Exercises in the former Grammar.

Note (i.) Help required for rendering the English into Hebrew is here given UNDER the several words.
(ii.) Words connected by hyphens are all comprehended in the Hebrew which stands under them.
(iii.) Some additional help required is occasionally given in Footnotes.

EXERCISE XLVI.

(*To be translated into Hebrew.*)

And he-returned into the house and took the child and restored him*
שׁוּב (§ 71) בַּיִת לקח† יֶלֶד שׁוּב *Hφ.*

to his mother. And he-turned this-way-and-that and saw that
אֶל אֵם (see vocab.) פנה כֹּה וָכֹה ראה כִּי

there-was-no man, and he-killed him* and hid him* in the sand.
אֵין אִישׁ מות *Hφ.* טמן חוֹל

And the king‡ said 'Fetch-ye (*m.*) me a sword and cut him* into two, and
מלך אמר לקח לִי חֶרֶב גזר§ לְ

give the half to one (*f.*) and the half to the-other.' And
נתן חֲצִי אַחַת חֲצִי אַחַת § 99, Note (†).

I-cried-out and said, 'In-no-wise-kill-him' (Hebr. *to kill kill-ye m.*
צעק † אמר Infin. Abs. מות *Hφ.*

him not*), and they (*m.*)-gave him* to me. And she-took the child
(Obs. IV. p. 93.) נתן לקח יֶלֶד

and kissed him*, and she-lifted-up her voice and wept.
נשק † Tab. XIX. נשׂא קוֹל בכה (Apocop.)

EXERCISE XLVII.

And I-asked him* saying 'What mayest-thou-be-seeking?'
שׁאל † Tab. XVII, Note (†, ii). בקשׁ *Pi.* Fut.

---

* Affix. † Fut. (—ַ). ‡ Tense before Noun. § Fut. (—ֹ).

and he answered me* that his brethren he [was] seeking. And
ענה   כִּי   אָח Tab. XIII.   בקשׁ Pi. Partic.

they-said to-each-other (Hebr. *a man to his brother*), 'Come-ye and
אמר   אִישׁ   אֶל   אָח   ילך Tab. XVIII.

let-us-slay him*, and let-us-cast-him* into one-of the pits, and-we-will-say
הרג†   שׁלך *Hφ.*   בּ   אַחַד   בּוֹרוֹת   Past w. ו pref.

An evil beast hath-devoured him*.' But Reuben‡ delivered him* from
רָעָה   חַיָּה *f.*   אכל   ו   רְאוּבֵן   נצל *Hφ.*

their hand and said 'We-will-not smite him* mortally, cast-ye
יָד   אמר   נכה *Hφ.* (p. 299)   נֶפֶשׁ   שׁלך *Hφ.*

him into this pit,'—in-order to-deliver him from their hand to §restore
אֶל   בּוֹר   לְמַעַן   נצל *Hφ.*   שׁוב *Hφ.*

him* to his father. And they-stripped him* as-regards his coat
אֶל   אָב Tab. XIII.   פשׁט *Hφ.*   אֶת   כְּתֹנֶת‖

and they-took him* and cast him into the pit. And Juda‡ said 'Let-us-sell
לקח¶   § 71   יְהוּדָה   מכר†

him*, and our hand let-it-not be upon him.' And they-sold him* to
יָד *f.*   Obs. IV. p. 93.   היה   עַל   ל

the Ishmaelites, and they-took-him*-down to Egypt. A king‡ sent
יִשְׁמְעֵאלִים   ירד *Hφ.*   § 71   מִצְרַיִם   מֶלֶךְ   שׁלח

and loosed him*.
נתר *Hφ.* Tab. XIX.

EXERCISE XLVIII.

And he-finished charging-them (Hebr. *to §charge them**), and he-expired
כלה *Pi.*   צוה *Pi.***   גוע¶

and died. My father adjured me* saying 'In my
מות   אָב   שׁבע *Hφ.*   Tab. XVII, Note (†, ii).

grave which I-dug for me in the land of Canaan, there (Heb. *thither*)
קֶבֶר Tab. X. 2.   כרה   ל   אֶרֶץ   כְּנַעַן   שָׁמָּה

---

* Affix.   † (Fut. (–̇).   ‡ Tense before Noun.   § Infin. w. ל prefixed.
‖ With Affs., כְּתָנְתִּי etc.   ¶ Fut. (–̱).
** The ו is *Consonantal* here.

shalt-thou-(*m.*)-bury me*.' Go-up and bury-thou (*m.*) thy father as
†קבר עלה כַּאֲשֶׁר

he-adjured thee*. All that I-shall-command thee* (*m.*), thou-shalt-
כֹּל אֲשֶׁר צוה *Pi.*‡

certainly-do (Hebr. *to-do thou-shalt-do*) it* (*m.*); and I-will-bless thee*,
Infin. Abs. עשׂה ברך *Pĭ.*

and I-will-preserve thee* in all thy ways. Jah§ hath-indeed-
†שׁמר דֶּרֶךְ Tab. X. 1. יָהּ

corrected (Hebr. *to-correct, He-hath-corrected*) me*; but to the death
Pĭ. Infin., (–) form. יסר *Pĭ.* ו מָוֶת

He-hath-not given me*.— And I-took‖ them (*m.*) and I-passed-them-over
נתן לקח

(Hebr. *and I-caused-them*-to-pass-over*) the brook; and I-was-left
עבר *Hφ.* נַחַל יתר *Nφ.* (Tab. XVIII).

by-myself, and there-wrestled one with me until the-going-up-of the dawn.
לְבַדִּי אבק *Nφ.* אִישׁ עִם עַד עלה שַׁחַר

And-when he-said 'Let-me-go (Heb. *Send-away-thou m. me**) for the dawn§
ו שׁלח *Pĭ.* כִּי

hath-gone-up,' then I-answered-him* 'I-will-not let-thee*-go except thou-
עלה ו ענה שׁלח *Pĭ.* כִּי אִם

hast-blessed me*.'
ברך *Pĭ.*

EXERCISE XLIX.

And these words§ which I [am] commanding thee (*m.*) to-day (Hebr.
דָּבָר (*m.*)

the-day) shall-be¶ on thy heart. And thou-shalt-impress¶ them* upon
היה לֵבָב שׁנן *Pĭ.*

(Hebr. *to*) thy sons. And-thou-shalt-write¶ them* on the posts of
בֵּן Tab. XIII. כתב מְזוּזָה

thy house, and at (ב) thy gates. I will-bring you (*m.*)* into the land of
בַּיִת שַׁעַר בוא *Hφ.* אֶל אֶרֶץ (*f.*)

the nations which (Hebr. *which it**) I-have-given to you to possess it*.
גּוֹיִם (*m.*) נתן ירשׁ Tab. XVIII.

And I-will-give¶-them*-up before-you, and ye-shall-smite¶ them.
נתן פָּנִים w. ל pref., & Aff. נכה *Hφ.*

---

* Affix. † Fut. (–). ‡ The ו is *Consonantal* here.
§ Tense before Noun. ‖ Note (A) on Tab. XIX. ¶ Past with ו.

The king‡ of Jericho sought the men whom* Joshua sent. And
מֶלֶךְ יְרִיחוֹ בקשׁ *Pi.* p. 46 (*l.*) שׁלח יְהוֹשֻׁעַ

the woman‡ said, Pursue-ye (*m.*) quickly after-them that ye-may-overtake
אִשָּׁה רדף מַהֵר אַחֲרֵיהֶם כִּי נשׂג *Hφ.*, Tab. XIX.

them*. And she had-taken-them*-up to the roof; and she-hid
expressed עלה *Hφ.* § 71. ii. (*a*) גָּג טמן§

them*, and the mischief‡ did-not come-upon them*. Ye (*m.*) have-
רעה מצא expressed

preserved-my*-life. Flames of fire have-devoured them (*m.*)*.
חיה *Hφ.* לֶהָבָה (*f.*) אֵשׁ אכל

EXERCISE L.

Draw-Thou me*, after-Thee we-will-run. The king‡ hath-
משׁך§ אַחֲרֶיךָ רוץ (w. ה at the end.) מֶלֶךְ

brought-me*-into His chambers. Let-me*-see thy (*f.*) countenance, let-me*-
בוא *Hφ.* חֶדֶר ראה pl. of מַרְאֶה

hear thy (*f.*) voice. I-have-taken-hold-upon Him*, and I-will-not let-
שׁמע *Hφ.* אחז

Him*-go.
רפה *Hφ.*

The watchmen found‡ me*...; they-smote me* they-wounded
Partic. (1) *K.* of שׁמר מצא נכה *Hφ.* פצע

me*.... Whither turned thy (*f.*) Love? for we-will-seek Him* with thee.
אָנָה פנה דוֹד (*m.*) ו בקשׁ *Pi.* עם

Daughters‡ saw her*, and they (*m.*) called-her*-happy. Many
בת Tab. XIII. ראה — אשׁר *Pi.*

waters shall-not be-able to-quench Love‖, and floods shall-not
מַיִם יכל *Höph.* כבה *Pi.* אַהֲבָה (*f.*) נְהָרוֹת (*m.*)

overwhelm it*. Lo! The-Lord thy God‡ hath-loved thee*(*m.*)*:
שׁטף§ הִנֵּה אֱלֹהִים אהב (the —ֵ form.)

be-strong, yea (ו) be-strong.
חזק (—ַ form.)

---

* Affix. † Past with ו prefixed. ‡ Tense before Noun.
§ Fut. (—). ‖ With the 'Def. Art.' and אֶת.

APPENDIX.

APPENDIX.

I. SIGNIFICATIONS OF THE VOICE-FORMS.

We may give here a few instances of what was mentioned briefly at the foot of page 70, *viz* that other English 'forms of rendering'—more or less different from the main significations of the Voices in general—are sometimes required. Thus,

(*a*) In Gen. i. 4, the HIPH-ÎL וַיַּבְדֵּל (Fut. 3 s. *m.*) may fairly be rendered "*and He divided*" (or by some such expression, as "*and He made separation*"). The expression "*and He caused to* SEPARATE" is not English, and English expressions must of course be used in an English rendering.

(*β*) So, in Gen. i. 11 תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא is fairly rendered "*let the earth bring-forth grass.*" The Hebrew expression תַּדְשֵׁא דֶּשֶׁא, in which the Verb is from the same Root דשא as the Noun, cannot be rendered *exactly* in English. Similarly in the case of מַזְרִיעַ זֶרַע in the same verse, some such expression as "producing seed" or "yielding seed" must be given.

(*γ*) In the case of some Roots, as observed at the foot of page 70, *altogether different* English Verbs are required for their several Voices.

(*δ*) We must be content, at present, to refer the Student to his Lexicon for the renderings of the several Voices of various Roots.

(*ε*) Also the Lexicon must be referred to as a means of finding what Voices of particular Roots are used. For

N.B. (i) Verbs are not necessarily used in all the Voices; but, on the contrary,

(ii) most Verbs are used in certain Voices only, and not in others.

(II). CERTAIN TENSE-FORMS, AND APOCOPATED FORMS.

(1) As said in § 162 (*e*), it is the *Rule* to have, in the Future *Kal*, the ֹ (rather than the וֹ) form, *i.e.* יִפְקֹד rather than יִפְקוֹד, in the following three cases:

(*a*) with ו Convers., thus וַיִּפְקֹד *and he visited,*

(*β*) with אַל Deprecative, thus אַל יִפְקֹד *let him not visit,*

(*γ*) in a *positive* wish, thus יִפְקֹד *let him visit.*

(2) So also it is the *Rule* to have in *Hiph-îl* the ֵ (rather than the ִי) form, *i.e.* יַפְקֵד rather than יַפְקִיד, in the same three cases, thus

(*a*) with ו Convers., וַיַּפְקֵד *and he caused to visit,*

(*β*) with אַל Deprecative, אַל יַפְקֵד *let him not cause to visit,*

(*γ*) in a *positive* wish, יַפְקֵד *let him cause to visit.*

(3) The same holds for other than 'Full' Verbs; and, further,

(4) Verbs ל׳ה generally* have the 'Apocopated' forms in these same three cases, thus:

(*a*) with ו Conversive,—וַיִּגֶל from יִגְלֶה (*Kal*),—וַיְגַל from יְגַלֶּה (*Pĭ.*),—וַיֶּגֶל from יַגְלֶה (*Hφ.*), etc.; and so וַיְהִי from יִהְיֶה,—וַיַּעַשׂ from יַעֲשֶׂה, etc.; and so in other Persons, as וַתְּהִי from תִּהְיֶה, וַתֵּתַע from תִּתְעֶה, etc.;

(*β*) with אַל Deprecative,—אַל תְּגַל from תְּגַלֶּה (*Pĭ.*), אַל תֵּפֶן from תִּפְנֶה (*Kal*),—אַל יְהִי and אַל תְּהִי from יִהְיֶה and תִּהְיֶה, etc.;

(*γ*) in a *positive* wish,—יִגֶל *let it m. go captive,* from יִגְלֶה,—יְהִי *let it m. be* (or *let there be*), from יִהְיֶה, etc.

[Further remarks on Verb-forms had better be reserved for a subsequent Section of this Appendix. Now we may not delay any longer to give the following]

---

* Not always, see the Note (‡) on p. 171.

(III). Analysis of some Verb-forms.

When the Student first attempts to read the Hebrew Bible, he is likely to find his progress somewhat slow and perhaps wearisome by reason of his inability to analyze at once the Verb-forms with which in such great variety he will meet at every step. It is therefore advisable to offer him some little help, at first, to enable him to recognize more easily the various forms, and to familiarize him (by references) with the several Tables and Sections in which such forms are classified and spoken of. To some extent the Exercises will have already familiarized him with these, class by class. A very little help now will enable him to combine them all. The following Analysis of the Verbs found in the first three, and the twelfth, chapters of the Book of Genesis, will doubtless be amply sufficient for him. With the Prefixes and Affixes to Nouns, etc., he will be sufficiently familiarized already by the Exercises; he will need no help for these now,—with the exception of a word or two, here and there, perhaps. It may however be well to give now the following Rules:—

Rule I. When the Conjunctive ו stands between words, or groups of words, which form a Couple,—if the second word of the Couple, or the first word of the second group, is either

(1) Monosyllabic, or

(2) Dissyllabic with the Accent on the Penultima, the ו generally takes ָ,

[N.B. unless the first letter has ְ, in the word to which the ו is prefixed];—thus,

(i) in Gen. viii. 22 we have

זֶרַע וְקָצִיר וְקֹר וָחֹם וְקַיִץ וָחֹרֶף וְיוֹם וָלַיְלָה וכו׳* *seed-time and harvest, and cold and heat, and summer and winter, and day and night*, etc.

Here the Nouns are arranged in COUPLES, two and two. And (*a*) זֶ֡רַע וְקָ֠צִיר *seed-time and harvest*, the first Couple, has for its second word the Dissyllabic קָצִיר which is accented on the *last* syllable (not on the Penultima) in accordance with Pt. I, § 55 (8, ii) and (9, a). Hence this word does not fall under Rule I above.—For the Accents ֠ *T'lîshá* and ֡ *Pázêr*, see Pt. I, § 66 (15 & 13). As said in Note (‡) there, the Accent ֠ stands "always over the first consonant of its word." It affects the *last syllable* here.

(*β*) קֹ֜ר וָחֹ֨ם *cold and heat*, the second Couple, has for its second word the Monosyllabic חֹם; before which the ו takes ָ in accordance with Rule I above.—For the Accents ֜ *Gêrêsh* and ֨ *Kadma*, see Pt. I, §§ 66 (16) & 67 (3).

(*γ*) קַ֧יִץ וָחֹ֛רֶף *summer and winter*, the third Couple, has for its second word the Dissyllabic חֹרֶף accented on the Penultima; before which the ו takes ָ as above.—For the Accents ֛ *T'vîr* and ֧ *Dargá*, see Pt. I, §§ 66 (11) and 67 (4).

(*δ*) So also י֥וֹם וָלַ֖יְלָה *day and night*, the fourth Couple, has for its second word the Dissyllabic לַיְלָה accented on the Penultima; before which the ו takes ָ as above.—For the Accents ֖ *Tiphkhá* and ֥ *Mê-r'khá*, see Pt. I, §§ 66 (6) and 67 (6).

But (ii) it is not necessary that the Couple should consist of *two words* only. We have, for instance, in Gen. iii. 22

---

* This וכו׳ signifies "etc." It stands for וְכֻלּוֹ *and the whole of it.*

וְאָכַ֥ל וָחַ֖י לְעֹלָֽם׃ *and eat and live for ever.* Here the COUPLE consists of two parts (1) וְאָכַל *and eat,* and (2) וָחַי לְעֹלָם *and live for ever*; and the first word of this second part has ָ to the ו prefixed to the accented Monosyllable חַי.—For the Accents (׃ֽ) *Sillūk Soph-pásūk,* ֥ *Mê-r'khá,* and ֖ *Tiphkhā́,* see Pt. I, §§ 66 (1), 67 (6), and 66 (6).

This great Rule is not indeed *always* attended to; but it is so much attended to in the Bible, especially in the case of TWO WORDS so 'coupled' together, that it is best to observe the Rule in Composition—in this case of a COUPLE OF TWO WORDS.

This Rule was stated in a very concise form in Obs. XII on p. 139. There the Rule itself, with even the few examples given above, would have been out of place.—In a Couple consisting of *two words,* the second word will mostly have a Disjunctive Accent by reason of the Stop (greater or less) made at the end of the 'Couple.' It was necessary, as seen in (ii), not to limit the occurrence to the case of the Accent being Disjunctive.

[This Rule will be found more fully stated and illustrated in Pt. II, § 94.]

RULE II. The prefixes בכּל also sometimes take ָ before an Accented Vowel, as seen in Pt. II, § 95; thus we have לָמָֽיִם׃ instead of לְמָיִם at the end of Gen. i. 6; and so לָמֵֽת׃ at the end of Deut. xiv. 1; etc.

ANALYSIS OF VERBS IN GEN. i–iii.

Gen. i. 1. בָּרָא* *He created.* KAL Past 3 s. *m.* from ברא. Tab. XXII.

v. 2. הָיְתָה† *it f. was* (or *existed in a state of*). KAL Past 3 s. *f.* from היה. Tab. XXIII.

מְרַחֶפֶת [was]‡ *moving* (al. *brooding*). Cp. Deut. xxxii. 11. PĬ-ÊL Partic. Sing. *f.* from רחף. For the Partic. forms see Appˣ B to Tab. XIV, and for the ַ retained before ח see Tab. XVI(2) [β, iii.—page xx.].

v. 3. וַיֹּאמֶר§ *and He said.* KAL Fut. 3 s. *m.* with ו Conversive, from אמר. Tab. XVII (2, δ).

יְהִי *let there be.* KAL Fut. 3 s. *m.* apocopated for יִהְיֶה, from היה. Tab. XXIII (Note 3), also page 170 (ε, 4).

וַיְהִי§ *and there was.* KAL Fut. 3 s. *m.* apocopated with ו Conversive, from היה (see the preceding word יְהִי). Cp. p. 222 (4).

v. 4. וַיַּרְא§ *and He saw.* KAL Fut. 3 s. *m.* apocopated, from ראה. Tab. XXIII, also page 171 (η).

וַיַּבְדֵּל *and He divided* (or *made separation*). HIPH-ÎL Fut. 3 s. *m.* with ו Conversive, from בדל. Tab. XIV. [For the ֵ see § 162 (e, ii) p. 105, and p. 222 (2).]

---

* The Tense here precedes its subject. Cp. § 162 (d, i), p. 105. This need not be mentioned after this page.

† The Tense here follows its Subject. This marks EMPHASIS on the Subject, as stated in § 162 (d, ii). The Emphasis here might perhaps be brought out in English somewhat thus: "*Now* [*as for*] *the earth, it was a confused and formless mass* . . . . And GOD said, etc."

‡ The 'logical Copula' *was* is to be supplied in the English. Cp. § 124. This need not be mentioned again.

§ See § 161 (2),—page 104.

v. 5. וַיִּקְרָא* *and He called.* Kal Fut. 3 s. *m.* with ו Conversive, from קרא. Tab. XXII.

קָרָא *He called.* Kal Past 3 s. *m.* from קרא. Tab. XXII.

וַיְהִי*. See the third Verb in *v.* 3.

[Note. The literal rendering of the last six words in *v.* 5 is, as the Student will see at once, "And there was evening, and there was morning,—one day." This literal rendering seems plain and clear enough. It tells that, after that great moment, when

"God said 'Let there be light,—and there was light,"

time went on; and, in due course of time, the light of the daytime declined towards departure, "and there was evening." And time went on still continually; and, in due course of time, day dawned—"and there was morning." And so there was "one day": *viz.* from the first breaking forth of the light "offspring of heaven firstborn," to the time when there was light again—at the breaking forth of the light of the morning.

Obs. Some give "the first day" for יוֹם אֶחָד. For this see 'Note' at the end of *v.* 31.]

v. 6. וַיֹּאמֶר*. See the first Verb in *v.* 3.

יְהִי. See the second Verb in *v.* 3.

וִיהִי *and let it be.* Kal Fut. 3 s. *m.* (יְהִי) with ו Conjunctive prefixed [§ 3 (*b*)], from היה. Tab. XXIII.—See also *v.* 3.

מַבְדִּיל *one m. dividing* (or *making separation*). Hiph-îl Partic. Sing. *m.* from בדל. Tab. XIV.

v. 7. וַיַּעַשׂ *and He made.* Kal Fut. 3 s. *m.* with ו Conversive, from עשה. See p. 171 (ζ), and Supp^t to Tab. XXIII.

---

* See § 161 (2),—page 104.

v. 7 (contin.) וַיַּבְדֵּל. See the second Verb in *v.* 4.

וַיְהִי. See the third Verb in *v.* 3.

v. 8. וַיִּקְרָא. See the first Verb in *v.* 5.

וַיְהִי. See the third Verb in *v.* 3.

v. 9. וַיֹּאמֶר. See the first Verb in *v.* 3.

יִקָּווּ *let them be gathered together.* NIPH-ĂL Fut. 3 pl. *m.* from קוה. Tab. XXIII.

וְתֵרָאֶה *and let it f. be seen.* NIPH-ĂL Fut. 3 s. *f.* with ו Conjunctive, from ראה. Tab. XXIII. The ◌ֵ is instead of ◌ִ *followed by Dagesh,* as in § 182 (i).

וַיְהִי. See the third Verb in *v.* 3.

v. 10. וַיִּקְרָא. See the first Verb in *v.* 5.

קָרָא. See the second Verb in *v.* 5.

וַיַּרְא. See the first Verb in *v.* 5.

v. 11. וַיֹּאמֶר. See *v.* 3.

תַּדְשֵׁא [דֶּשֶׁא] *let it f. bring-forth* [*grass*]. HIPH-ÎL Fut. 3 s. *f.* from דשא. § 162 (*e*, ii), p. 105; & p. 222 (2).

[Note. This use of a Verb and Noun together, from the same Root, is often found—especially where the repetition of the Root implies *abundance*, *multitude*, *greatness*, or emphasizes that which the Root expresses. Cp. פָּחֲדוּ פָחַד Ps. xiv. 5 *they were greatly afraid* (lit. *they feared a fear*), etc.; and so],

מַזְרִיעַ זֶרַע *yielding seed.* HIPH-ÎL Partic. Sing. *m.* from זרע.

עֹשֶׂה *yielding* (or *producing*, lit. *making*). KAL Partic. Sing. *m.* from עשה. Tab. XXIII.

וַיְהִי. See *v.* 3.

v. 12. וַתּוֹצֵא *and it f. brought forth.* Hiph-îl Fut. 3 s. *f.* with ו Conversive, from יצא. This Verb is both פ'י like ישב in Tab. XVIII, and ל'א like מצא in Tab. XXI. The ֵ instead of ִי is in accordance with § 162 (e, ii), and p. 222 (2).

מַזְרִיעַ. See *v.* 11. עֹשֶׂה. See *v.* 11. וַיַּרְא. See *v.* 4.

v. 13. וַיְהִי. See *v.* 3.

v. 14. וַיֹּאמֶר. See *v.* 3. יְהִי. See *v.* 3.

[Obs. (i). The Verb יְהִי is in the Singular, but מְאֹרֹת *lights* in the Plural. This is often the case when the Verb comes first, especially when the Verb is used as here in a somewhat Impersonal manner. Cp. וִיהִי כֹּהֲנֵי בָמוֹת 1 Kings xiii. 33 *that there-might-be priests of high-places.* So in Gen. x. 25 וּלְעֵבֶר יֻלַּד שְׁנֵי בָנִים *and to Eber there-were-born two sons,* cp. Gen. xli. 50.

N.B. A Singular Verb may occur with a Plural Noun in certain other cases also, to be mentioned elsewhere.

Obs. (ii). The Plural of the Masculine Noun מָאוֹר has the Feminine form. Cp. § 43.

Obs. (iii). The word מָאוֹר signifies *a light,* i.e. *a light-giver* φωστήρ (LXX). In *vv.* 3–5 the word is אוֹר (φῶς LXX).]

לְהַבְדִּיל *to divide* (or *make separation*). *Hiph-îl* Infin. with ל prefix, from בדל.

וְהָיוּ *and they shall be* (or *let them be*). Kal Past 3 plu. with ו prefixed, from היה. Tab. XXIII.

v. 15. וְהָיוּ. See *v.* 14.

לְהָאִיר *to give light* (lit. *to cause light*). *Hiph-îl* Infin. with ל prefixed, from אור. Tab. XX.

וַיְהִי. See *v.* 3.

v. 16. וַיַּעַשׂ. See *v*. 7.

[לְמֶמְשֶׁלֶת is a Noun with ל *for* prefixed, "*for* the governance of."]

v. 17. וַיִּתֵּן *and He set* (lit. *gave*). Kal Fut. 3 s. *m*. with ו Conversive, from נתן. Tab. XIX (B).

לְהָאִיר. See *v*. 15.

v. 18. וְלִמְשֹׁל *and to rule*. Kal Infin. with ל prefix, from משל. Tab. XIV.

וּלְהַבְדִּיל. See *v*. 14. וַיַּרְא. See *v*. 4.

v. 19. וַיְהִי. See *v*. 3.

v. 20. וַיֹּאמֶר. See *v*. 3.

יִשְׁרְצוּ [שֶׁרֶץ נ׳ח׳] *let them bring-forth-abundantly* [*moving* creature that hath life],—lit. *let them swarm-with* [*a swarm of* creatures that have life].—Kal Fut. 3 pl. *m*. from שרץ. Tab. XIV.

יְעוֹפֵף [that] *may fly* (E.V.) Pĭ-êl Fut. 3 s. *m*. from עוף. Tab. XX.—Cp. § 31.

[Note. Many prefer to render thus:—"And let fowl fly." The word "Fowl" should then be read with EMPHASIS, because it precedes its Verb.]

v. 21. וַיִּבְרָא *and He created*. Kal Fut. 3 s. *m*. with ו Conversive, from ברא. Tab. XXII.

[Note. The Root ברא has not occurred since *v*. 1, "In the beginning (*or* at first) God CREATED the heavens and the earth." It occurs again now in *v*. 21, at the introduction of 'animal life'; it does not occur again till *v*. 27, "And God CREATED אֶת הָאָדָם, etc." which is subsequent to the "Let us MAKE (*or* We will MAKE) אָדָם, etc." in *v*. 20. The making of man in the image of God is an act of Creation.]

v. 21 (contin.) הָרֹמֶשֶׂת *that moveth.* Kal Partic. Sing. *f.* (App^x B to Tab. XIV) from רמשׂ, with the ה of §§ 6 & 98.

שָׁרְצוּ *brought forth abundantly* (or *swarmed with*). Kal Past 3 pl. from שׁרץ. Tab. XIV.

וַיַּרְא. See *v.* 4.

v. 22. וַיְבָרֶךְ *and He blessed.* Pĭ-êl Fut. 3 s. *m.* with ו Convers., from ברך. [App^x to Tab. XVI (2)]. The ֶ is for the ֵ, because the Accent is removed from the last syllable. Cp. Pt. I, § 55 (9, *b*).

לֵאמוֹר *saying.* Kal Infin. with ל, from אמר. Tab. XVII [Note † (ii)].

פְּרוּ *be ye fruitful.* Kal Imper. 2 pl. *m.* from פרה. Tab. XXIII.

וּרְבוּ *and multiply.* Kal Imper. 2 pl. *m.* with ו pref., from רבה. Tab. XXIII.

וּמִלְאוּ *and fill.* Kal Imper. 2 pl. *m.* with ו pref., from מלא belonging to Tab. XXII (but the same here as in Tab. XIV).

יִרֶב *let it multiply.* Kal Fut. 3 s. *m.* apocop. from רבה. Tab. XXIII.

v. 23. וַיְהִי. See *v.* 3.

v. 24. וַיֹּאמֶר. See *v.* 3.

תּוֹצֵא *let it* (*f.*) *bring forth.* Hiph-îl Fut. 3 s. *f.* from יצא which is a Verb both פ״י and ל״א. Cp. וַתּוֹצֵא in *v.* 12.

[The word חַיְתוֹ is for חַיַּת which is the Constr. form of חַיָּה,

as in חַיַּת הָאָרֶץ in the next verse (25). Some speak of the form חַיְתוֹ as an *Archaic* form. Discussion of this matter must be deferred at present. We may just mention (1) the similar מַעְיְנוֹ מָיִם in Ps. cxiv. 8 for מַעְיַן מ׳, and בְּנוֹ בְעֹר Nu. xxiv. 3 & 15 (in which last, however, some have thought that the *Rt-letter* ה comes out in the ו); and (2) likewise the additional יִ— which is attached sometimes to a word (this י is termed by some 'י *Compaginis*') as in מַלְכִּי צֶדֶק *Melchizedech* Gen. xiv. 18,—instead of מֶלֶךְ צֶדֶק *king of righteousness*;—and so בְּנִי אֲתֹנוֹ *the colt* (lit. *son*) *of his ass* Gen. xlix. 11, instead of בֶּן אֲתֹנוֹ, etc.]

v. 24 (contin.) וַיְהִי. See *v.* 3.

v. 25. וַיַּעַשׂ. See *v.* 7. וַיַּרְא. See *v.* 4.

v. 26. וַיֹּאמֶר. See *v.* 3.

נַעֲשֶׂה *let us make* (or *We will make*). KAL Fut. 1 pl. from עשׂה. See p. 171 (ζ), and Supp^{t} to Tab. XXIII.

וְיִרְדּוּ *and let them have dominion* (or *and they shall have dominion*). KAL Fut. 3 pl. *m.* with ו Conjunctive, from רדה. Tab. XXIII.

[Note. The word בִּדְגַת consists of דְּגַת *the fish of* (Construct form of דָּגָה *fish* collectively) and the prefix בְּ *over*. Since there may never be two Moving Shvas together, the ְ of the ב has to become a 'Slight-Vowel.' Pt. I, § 56. Cp. § 4 (*c*) of the Exercise-book.—The Dag. L. is removed from the ב here in accordance with Pt. I, § 48.]

הָרֹמֵשׂ *that creepeth* (E.V.) [Cp. הָרֹמֶשֶׂת in *v.* 21.] KAL Partic. Sing. *m.* from רמשׂ, with the ה of §§ 6 & 98.

v. 27. וַיִּבְרָא. See *v.* 21. בָּרָא. See *v.* 1.

v. 28. וַיְבָרֶךְ. See *v.* 22. וַיֹּאמֶר. See *v.* 2.

פְּרוּ וּרְבוּ וּמִלְאוּ. See *v.* 22.

וְכִבְשֻׁהָ *and subdue it.* Kal Imper. 2 pl. *m.* with prefix ו and Aff. הָ *it* (*f.*), from כבשׁ. Tab. XXVII.

וּרְדוּ *and have dominion.* Kal Imper. 2 pl. *m.* with ו pref., from רדה. Tab. XXIII.

הָרֹמֶשֶׂת. See *v.* 21.

v. 29. וַיֹּאמֶר. See *v.* 3.

נָתַתִּי *I have given.* Kal Past 1 s. from נתן. Tab. XIX (B).

[זֶרַע] זֹרֵעַ *bearing* (lit. *seeding*) [*seed*]. Kal Partic. s. *m.* from זרע. Tab. XIV.

[Note. זָרַע (a little later in this verse) is merely the Pause-form of זֶרַע. Cp. Tab. X, Note (*).]

יִהְיֶה *it shall be.* Kal Past 3 s. *m.* from היה. Tab. XXIII.

[Note. לְאָכְלָה *for food* is best taken to be a Noun of the same form as חָכְמָה *wisdom*, with לְ. (The ָ in the first syllable is *ŏ*). Some however take לְאָכְלָה to be the 'Kal Infin. of אכל with ה added' as in § 137 (4, iii) [p. 80]; its meaning then would be '*to eat*.']

v. 30. רוֹמֵשׂ [כֹּל *every*] *creeping* [*thing*]. Kal Partic. Sing. *m.*, from רמשׂ. Tab. XIV. Cp. *v.* 26.

[Note (i). אֶת כָּל יֶרֶק עֵשֶׂב *all green herb* (lit. *all greenness-of herb*). Cp. § 88.

(ii). The '*I have given*' of *v.* 29 is carried on in thought to 'govern' also the words in (i).]

לְאָכְלָה. See *v.* 29. וַיְהִי. See *v.* 2.

v. 31. וַיַּרְא. See *v.* 4.

עָשָׂה *He made.* Kal Past 3 s. *m.* from עשׂה. Tab. XXIII.

וַיְהִי. See *v.* 3.

[Note. יוֹם הַשִּׁשִּׁי lit. *a day* [*which was*] *the sixth.*

Obs. (*a*) The 'Def. Art.' ה has not appeared thus in the case of the preceding "days." The Numerals in connection with יוֹם *day* in *vv.* 5, 8, 13, 19, and 23, are respectively "*one,*" "*second*" (or "*a second*"), "*third*" (or "*a third*"), "*fourth*" (or "*a fourth*"), "*fifth*" (or "*a fifth*"). Whereas in *v.* 31 we have "*day* THE *sixth,*" literally.

(*β*) Many suppose that יוֹם אֶחָד in *v.* 5 may be rendered, and is to be rendered, "*the first day,*"—although the Numeral is not the word for "*first*" (viz. רִאשׁוֹן) but the word for "*one*" (viz. אֶחָד). They suppose that the word may so be rendered because the expression מֶלֶךְ אֶחָד *one king* in Is. xxiii. 15 has been rendered by some "*the first king.*" But this last rendering is, to say the least, not certainly admissible. Consequently we are not thereby convinced that the preceding supposition is correct. A little more support for that supposition may be claimed from the phrase בְּאֶחָד לַחֹדֶשׁ which occurs several times (as Gen. viii. 5 & 13, etc.), and which stands short for בְּיוֹם אֶחָד לַחֹדֶשׁ *in day* ONE *to the month,* literally (Ezra x. 16 & 17, etc.). But we must bear in mind that it is usual to employ the Cardinal Numbers with the *day* of the month, and Ordinals for the number of the month itself, as in Gen. viii. 13 בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ *in the first* [month] *in* [day] ONE *to the month.* So we have the Ordinal בָּעֲשִׂירִי *in the tenth* [month] Gen. viii. 5; but the Cardinal בֶּעָשׂוֹר *in* [day] TEN (not בָּעֲשִׂירִי *in the* TENTH) in Lev. xvi. 29 בַּחֹדֶשׁ הַשְּׁבִיעִי

בֶּעָשׂוֹר לַחֹדֶשׁ *in the seventh month in the* [day] TEN *to the month,* etc. Such a use of the Cardinal Numbers is not quite the same as this of "*one,*" and then "*a second,*" "*a third,*" "*a fourth,*" "*a fifth,*" and "THE *sixth,*" in Gen. i.

Nor is this quite the same even as the "year-of* ONE" (*lit.*), in Dan. i. 21 (& ix. 1, 2, etc.), which last is in accordance with the "year-of THREE" in Dan. i. 1, and "the year-of FOUR" in 1 K. xxii. 41, and so the "year-of TWO" in 1 K. xv. 25, etc. Nor is it the same even as the "year-of THE FOURTH (הָֽרְבִיעִית)" Jer. li. 59, the "year-of THE SEVENTH (הַשְּׁבִיעִית)" Ezra vii. 8, and the "year-of THE NINTH (הַתְּשִׁיעִית)" 2 K. xxv. 1.†

It has indeed been said that "the first" is properly represented by "one," and then "second," "third," etc., follow as bearing reference to the first mentioned,—and some have thought that "first" could not be said when as yet there was no other.

Perhaps it may be well to have just mentioned here that the word actually employed in Gen. i. 1 is NOT the ordinary word for "first" (viz. רִאשׁוֹן).

It may, however, be thought to be beyond the limits of our proper business here to mention thus the few facts stated above. And we ought perhaps to add that the amount of 'authority' which may be claimed, from the opinions of 'learned' men, for rendering the words יוֹם אֶחָד (Gen. i. 2) "*the first day*" is simply overwhelming. But, nevertheless, these facts remain:—

---

* Perhaps we may be allowed the use of this expression here, for a moment, although it is not an English expression. We give "*year-of*" as an equivalent of the Hebrew word שְׁנַת, in order to call the Reader's attention to the fact of this word being in the Construct form.

† The 'English' for these would be "the *first*, *third*, *fourth*, etc., *year*."

(i) the words יוֹם אֶחָד strictly signify "ONE DAY,"

(ii) the ordinary Hebrew for "the first day" is a very different expression.]

Gen. ii. 1. וַיְכֻלּוּ *and they were finished.* PŬ-ĂL Fut. 3 pl. *m.*, with ו Conversive, from כלה. Tab. XXIII.

v. 2. וַיְכַל *and He ended* [or HAD *ended,* or *finished,* § 157 (*a*) & (*ϵ*)]. PĬ-ÊL Fut. 3 s. *m.* apocopated, with ו Conversive, from כלה [like יְגַל in Tab. XXIII].

עָשָׂה *He had made.* KAL Past 3 s. *m.* from עשה. Tab. XXIII.

וַיִּשְׁבֹּת *and He rested* (or *stopped, 'ceased'*). KAL Fut. 3 s. *m.* with ו Conversive, from שבת. Tab. XIV.

[Note. It need scarcely be said that the word '*Sabbath* (שַׁבָּת)' is from this Root.—But the word is used also in the Bible for other than 'Sabbath'-cessation, sometimes.]

v. 3. וַיְבָרֶךְ. See ch. i. 22.

וַיְקַדֵּשׁ *and He sanctified* (or *hallowed*). PĬ-ÊL Fut. 3 s. *m.* with ו Conversive, from קדש. Tab. XIV.

שָׁבַת *He had rested* (or *ceased*). KAL Past 3 s. *m.* See *v.* 2.

בָּרָא *He created.* See ch. i. 1.

לַעֲשׂוֹת *to make.* KAL Infin. with ל pref. See Supp^t to Tab. XXIII, and § 169 (*a*).

[Note. The literal rendering of these last two words is given here. There is some rather needless controversy about the sense of them. We may not enter into that here. The literal rendering seems to bear a sufficiently clear and simple sense. Another rendering is however possible,—as will be seen a little further on in this Appendix (vi. 2, μ).]

v. 4. [Note. A slightly different arrangement in the printing of the Analysis may perhaps be admitted now, as a means of marking more distinctly what many suppose to be the commencement of a new sub-division of the Book.—It will be seen that the Name of The Almighty (for which the E.V. gives generally "the Lord," cp. Pt. I, § 79 (2)) occurs for the first time in this verse. And it is followed immediately by אֱלֹהִים, throughout this chapt. ii. and in *vv.* 1, 8–24, of chapt. iii. Some Moderns have made what is really a serious mistake in imagining both these alike to be merely Appellative Nouns. The word אֱלֹהִים may be so termed. But the other is the Name—the 'Proper-Name,' if the expression may be used.—Here, however, we may but just state what has been said above, and add a caution to the Reader against adopting too hastily certain plausible theories. The thoughtful and unbiassed Student, who can afford to think for himself and to delay his adhesion to other people's theories until he has sufficient education in the subject to be able to form a fair opinion about it, will find too many instances of modern theories resting on a fundamental misconception, which are nevertheless accepted by some as 'latest results of Biblical Criticism.' We would urge the Student to labour for a knowledge of the facts and usages of the language, and we say to him boldly:—"Work your work honestly and carefully and thoughtfully, and resolve to know for yourself the truth of the matter, so far as in you lies, by thorough Work."]

v. 4 (contin.) בְּהִבָּרְאָם *when they were created* (lit. *on their being created*). Niph-ăl Infin. with בּ pref. and Pron.-Aff. ָם *their* (*m.*), from ברא.—Tab. XV.

עֲשׂוֹת [the] *making of*. Kal Infin. Constr. from עשׂה. Tab. XXIII and Pt. I, § 24.—This word is here 'in Construction with' the Name יְיָ (which is followed by the epithet אֱלֹהִים), and the 'Object' of it is אֶרֶץ וְשָׁמָיִם.

v. 5. יִהְיֶה [טֶרֶם *before*] *it was*. Kal Fut. 3 s. *m.* from היה. Tab. XXIII.

יִצְמָח [טֶרֶם *before*] *it grew*. Kal Fut. 3 s. *m.* from צמח (like יִלְבַּשׁ Tab. XIV),—in Pause, § 165 (I, *β*).

[Note. When the word טֶרֶם has a Tense after it, this Tense is generally the Future in Hebrew; probably because the time of the event referred to in the Tense is later than (and therefore yet *future* with regard to) the time to which attention is directed by the word טֶרֶם *before*, or *before-that*. But in English, events are regarded as Past or Future from the point of view of the writer or speaker rather than from consideration of relative order. Hence we have sometimes a Future Tense in Hebrew even where some form of Past is generally given in English, as in the case of the two Verbs above (and so in יַעֲלֶה *v.* 6), which may best be read on in connection with *v.* 5 thus, "and [before that] a mist went up etc." So in Gen. xix. 4 טֶרֶם יִשְׁכָּבוּ *before they lay down*, and Josh. ii. 8, etc.

N.B. (i) A Hebrew Future after טֶרֶם may of course be also rendered sometimes, in other places, by a Future in English, as in Is. lxv. 24 טֶרֶם יִקְרָאוּ׃ *before they shall call*; and

(ii) A Past occurs a few times after טֶרֶם;—it may be rendered by the Pluperfect form '*had*' (as well as, sometimes, by an ordinary Past); thus, Gen. xxiv. 15 טֶרֶם כִּלָּה *before-that he had finished,**—for which the man in his own account says, *v.* 45, "as-for-me [it was] before *I finished* (אֲכַלֶּה)†, that behold, etc." —See also 1 S. iii. 7 טֶרֶם יָדַע [it was] *before-that he had known*, followed by "*and before-that it-was-revealed* or *manifested* (Fut.)‡." And so also with בְּטֶרֶם, as in Ps. xc. 2 "before-that mountains *had-been-brought-forth* (יֻלָּדוּ PŬ-ĂL Past 3 pl., in Pause),—Prov. viii. 25 "before-that mountains *had-been-founded* (הָטְבָּעוּ HOPH-ĂL Past 3 pl., in Pause).

(iii) In some instances the Future with טֶרֶם may (perhaps) be rendered in English by means of the Auxiliary "could"; thus, Gen. ii. 5 "before it-could-be" and "before it-could-grow,"—and so in Gen. xxiv. 45 "before I-could-finish," etc. But in some instances a *direct Past* form of rendering seems to be the most natural in English.

(iv) Gesenius' treatment of the word טֶרֶם is unsatisfactory.]

v. 5 (contin.) הִמְטִיר *He had caused rain.* HIPH-ÎL Past 3 s. *m.*, from מטר. Tab. XIV.

לַעֲבֹד *to till.* KAL Infin. with ל pref., from עבד. Tab. XVI (1).

v. 6. יַעֲלֶה *it went up.* KAL Fut. 3 s. *m.* from עלה, p. 171 (ζ).

[Note. This verse seems to be best taken in connection with

---

* The Narrative treats his "finishing to speak" as a Past event.

† He marks his "finishing" as subsequent to the act of her coming out.

‡ The "Revelation of the Word of The LORD to him" is marked as subsequent to the child's having-knowledge-of The LORD. That Revelation implying an advance in knowledge,—the first 'knowing' is expressed in the Past form, and the 'being revealed' in the Future.

v. 5,—as remarked above. So the emphatic position of the word אֵד *mist*, before its Verb, is allowed for in the rendering.]

v. 6 (contin.) וְהִשְׁקָה *and watered.* Hiph-îl Past 3 s. *m.* with ו pref., from שׁקה. Tab. XXIII.—See the Note on *v.* 5 above.

v. 7. וַיִּיצֶר *and He formed.* Kal Fut. 3 s. *m.* with ו Convers., from יצר. See § 197 (δ).

וַיִּפַּח *and He breathed.* Kal Fut. 3 s. *m.* with ו Conversive, from נפח. Tab. XIX.

וַיְהִי. See ch. i. 3.

[Note. The Verb היה with ל after it, as here, is often used for *to become.*]

v. 8. וַיִּטַּע *and He planted.* Kal Fut. 3 s. *m.* with ו Convers., from נטע. Tab. XIX.

וַיָּשֶׂם *and He put.* Kal Fut. 3 s. *m.* with ו Conversive, from שׂים. See §§ 225 (iii) and 232 (iii).

[Note. Some consider such words to be forms of the *Hiph-îl* Future from the corresponding ע ו Root,—שׂוּם here.—Perhaps the Student's safest plan will be to give, when asked, both of these two: thus, Kal Fut. from שׂים, or Hiph. Fut. from שׂוּם. We prefer the former.]

יָצָר *He had formed.* Kal Past 3 s. *m.* from יצר, in Pause. § 165 (β).

v. 9. וַיַּצְמַח *and He caused to grow.* Hiph-îl Fut. 3 s. *m.* with ו Conversive, from צמח. [Tab. XVI (3) (B, β),—p. xxii.]

נֶחְמָד *pleasant* (E.V.). Niph-ăl Partic. s. *m.* from חמד (*to covet*),—like נֶעְלָם in § 169 (β, iii).

הַדַּעַת *the knowing.* Kal Infin. דַּעַת (Tab. XVIII, Note 1) with 'Def. Art.' ה prefixed, from ידע.—This strictly Infin.

form is often used for the Noun "*knowledge*." Here it governs the Object טוֹב וָרָע.

v. 10. יֹצֵא [was] *going out.* Kal Partic. s. *m.* from יצא (like פֹּקֵד in Tab. XIV).

לְהַשְׁקוֹת *to water.* Hiph-îl Infin. with ל pref., from שקה. Tab. XXIII.

יִפָּרֵד *it was parted.* Niph-ăl Fut. 3 s. *m.* from פרד. Tab. XIV.

[Note. The Future Tense here marks that the "being parted" was *subsequent to* the "going out." Cp. § 152 (I). So also in the case of the next word.]

וְהָיָה לְ... *and it became.* Kal Past 3 s. *m.* with ו pref., from היה. Tab. XXIII. Cp. the Note at the end of *v.* 7.

v. 11. הַסֹּבֵב *that which compasseth* (lit. *the one-compassing*). Kal Partic. s. *m.* (like פֹּקֵד in Tab. XIV) with ה prefixed as in § 98, from סבב.

v. 13. הַסּוֹבֵב. The same as הַסֹּבֵב in *v.* 11.

v. 14. הַהֹלֵךְ *it-which goeth* (lit. *the one-going*). Kal Partic. s. *m.* (like פֹּקֵד in Tab. XIV) with ה prefixed, as in § 98.

v. 15. וַיִּקַּח *and He took.* Kal Fut. 3 s. *m.* with ו Conversive, from לקח. Tab. XIX (A).

וַיַּנִּחֵהוּ *and He put him* (with 'Defective' *Long*-Khērik, Pt. I, § 12). This word consists of יַנִּיחַ Hiph-îl Fut. 3 s. *m.* with ו Conversive and the Objective Affix ֵ—הוּ *him.*

[Note. There is a difference of opinion as regards the Root of this word, as said in § 213 and Note (†) there. If the Root is ינח, the י is dropped as in § 212; and so we have forms from this Root like those in Tab. XIX. But Moderns generally take the Root to be נוח and suppose the ָ of יָנִיחַ is resolved into ַ *followed by* Dagesh so as to give יַנִּיחַ, and similarly in other forms—thus הַנִּיחַ Infin. (for הָנִיחַ), הִנִּיחַ Past 3 s. *m.* (for הֵנִיחַ), הַנַּח=הַנֵּחַ Imper. 2 s. *m.* (for הָנַח=הָנֵחַ). This may be. But so may the other, which the Student will we think find reason hereafter for preferring. And we think also that he will easily see that the objections which some urge have not much weight.]

v. 15 (contin.) לְעָבְדָהּ *to dress it* (or *till it*, as in *v.* 5). Kal Infin. with ל prefix and Objective Affix ָהּ *it f.*, from עבד. Tab. XXIV (p. xxxv).

וּלְשָׁמְרָהּ *and to keep it.* The same as the preceding word in form, with ו prefix, from שמר.

v. 16. [עַל] וַיְצַו *and He commanded* (or *laid-a-charge* upon). Pî-Êl Fut. 3 s. *m.* apocopated, with ו Conversive, from צוה (like יְגַל in Tab. XXIII).

לֵאמֹר. See ch. i. 22.

אָכֹל *to eat.* Kal Infin. Absolute from אכל, as in Tab. XIV.

תֹּאכֵל *thou mayest eat.* Kal Fut. 2 s. *m.* from אכל. Tab. XVII (2, γ).

[Note. The Infin. Abs. is here used before the Tense to give emphasis,—"*thou mayest freely eat,*" as in E.V.—See § 137 (1, Obs. β).]

v. 17. הַדַּעַת. See *v.* 9.

[לֹא] תֹאכַל *thou shalt* [*not*] *eat.* The Dag. L. is removed from ת here,—(see Pt. I, § 48). Kal Fut. 2 s. *m.* from אכל. Tab. XVII (2, *a*).

אֲכָלְךָ *thy eating.* Kal Infin. with Pron. Aff. ךָ *thy m.* from אכל. Tab. XV, Note (*).

v. 17 (contin.) מוֹת *to die.* Kal Infin. Absolute from מות. Tab. XX.

תָּמוּת *thou shalt die.* Kal Fut. 2 s. *m.* from מות. Tab. XX.

[Note. The Infin. Abs. is here used before the Tense to give emphasis,—"*thou shalt* (or WILT) *surely die,*" or "*terribly die.*" See § 137 (1, Obs. *β*).]

v. 18. וַיֹּאמֶר. See ch. i. 3.

[הָאָדָם] הֱיוֹת *that the man should be* (lit. *the-being-of* the man). Kal Infin. Constr. from היה (like גְּלוֹת in Tab. XXIII, the Moving Shva of the ה taking the Compound form ֱ).

אֶעֱשֶׂה *I will make.* Kal Fut. 1 s. from עשה (like אֶגְלֶה in Tab. XXIII, the ע having ֱ as in Tab. XVI (1).

v. 19. וַיִּצֶר *and He formed* (with 'Defective' Long-Khērik, Pt. I, § 12). Kal Fut. 3 s. *m.* with ו Conversive, from יצר. See § 197 (δ). Cp. *v.* 7.

וַיָּבֵא *and He brought* (lit. *and He caused-to-come*). Hiph-îl Fut. 3 s. *m.* with ו Conversive, from בוא (like יָקֵם in Tab. XX).

לִרְאוֹת *to see.* Kal Infin. with ל pref., from ראה. Tab. XXIII.

יִקְרָא *he would call.* Kal Fut. 3 s. *m.* from קרא. Tab. XXII.

v. 20. וַיִּקְרָא *and he called.* The same as the preceding, with ו Conversive.

[לֹא] מָצָא *there was* [*not*] *found* (lit. *he found not*). Kal Past 3 s. *m.* from מצא. Tab. XXII.

v. 21. וַיַּפֵּל *and He caused to fall.* Hiph-îl Fut. 3 s. *m.* with ו Conversive, from נפל. Tab. XIX. [§ 162 (*e*, ii).]

וַיִּישָׁן *and he slept.* Kal Fut. 3 s. *m.* with ו Conversive, from ישן. See § 197 (*a* & *β*).

וַיִּקַּח. See *v.* 15.

v. 21 (contin.) וַיִּסְגֹּר *and He closed.* Kal Fut. 3 s. *m.* with ו Conversive, from סגר. Tab. XIV.

v. 22. וַיִּבֶן *and He made* (lit. *built*). Kal Fut. 3 s. *m.* apocopated with ו Conversive, from בנה [like יִגֶל in Tab. XXIII.]

לָקַח *He had taken.* Kal Past 3 s. *m.* from לקח. Tab. XIV.

וַיְבִאֶהָ *and He brought her* (with 'Defective' *Long*-Khērik, Pt. I, § 12). Hiph-îl Fut. 3 s. *m.* with ו Conversive, from בוא. [יָבִיא being like יָקִים Tab. XX.]

v. 23. וַיֹּאמֶר. See ch. i. 3.

יִקָּרֵא *it shall be called.* Niph-ăl Fut. 3 s. *m.* from קרא. Tab. XXII.

לֻקֳחָה *she was taken.* Pŭ-ăl Past 3 s. *f.* from לקח [like פֻּקְדָה Tab. XIV. To help the pronunciation the Dag. Forte is dropped from the ק, and –ֳ (corresponding to the preceding –ֻ, see Pt. I, § 22 *end*) is also given. Cp. Pt. I, § 72, Note (*, *e*).].

v. 24. יַעֲזָב (–ָ*ŏ*) *he shall leave.* Kal Fut. 3 s. *m.* from עזב, like יַעֲמֹד Tab. XVI (1) but with –ָ(*ŏ*) instead of –ֹ because the Accent is removed from the word (and therefore Makkeph follows in the Bible). See Pt. I, §§ 37 (2) & 55 (9, *b*).

וְדָבַק *and he shall cleave.* Kal Past 3 s. *m.* with ו prefix, from דבק. Tab. XIV. [This Verb is often followed by בּ as here, where we want "to" in English.]

וְהָיוּ *and they shall be* (or, with the following ל, *and they shall become*,—see the Note at the end of *v.* 7). This word is the same as וְהָיוּ *and let them be* (or *and they shall be*) in ch. i. 15 where the rendering may also very well be "*and let them* BECOME" (or "*and they shall* BECOME.")

v. 25. וַיִּהְיוּ *and they were.* Kal Fut. 3 pl. *m.* with ו Conversive, from היה. Tab. XXIII.

v. 25 (contin.) [וְלֹא] יִתְבֹּשָׁשׁוּ *and they were* [*not*] *ashamed.* HITHPA-ÊL Fut. 3 pl. *m.* from בּוֹשׁ [like יִתְקוֹמְמוּ in Tab. XX]. For the ָ in Pause, see § 245. The Future Tense here marks 'Sequence' or 'Con-sequence.'

Gen. iii. 1. הָיָה *he was.* KAL Past 3 s. *m.* from היה. Tab. XXIII.

עָשָׂה *He had made.* KAL Past 3 s. *m.* from עשה. Tab. XXIII.

וַיֹּאמֶר *and he said.* See ch. i. 3.

אָמַר *He hath said.* KAL Past 3 s. *m.* from אמר. Tab. XIV.

[לֹא] תֹאכְלוּ *ye shall* [*not*] *eat.* KAL Fut. 2 pl. *m.* from אכל. Tab. XVII (2, *a*). [Pt. I, § 48.]

v. 2. וַתֹּאמֶר *and she said.* KAL Fut. 3 s. *f.* with ו Conversive, from אמר. Tab. XVII (2, δ).

נֹאכֵל *we may eat.* KAL Fut. 1 pl. from אכל. Tab. XVII (γ).

v. 3. אָמַר. See *v.* 1. [לֹא] תֹאכְלוּ. See *v.* 1.

[וְלֹא] תִגְּעוּ *and ye shall* [*not*] *touch.* KAL Fut. 2 pl. *m.* from נגע. Tab. XIX. [Pt. I, § 48.]—Note. This Verb generally 'governs' a בּ as here.

תְּמֻתוּן *ye die.* KAL Fut. 2 pl. *m.* from מות; *i.e.* תָּמוּתוּ with the ן of § 145 (see § 239).

[Note. The Future here marks the 'Subjunctive' after "*lest.*"]

v. 4. וַיֹּאמֶר. See *v.* 1.

מוֹת. See ch. ii. 17 and the Note there.

תְּמֻתוּן. See *v.* 3.

v. 5. יֹדֵעַ *doth know* (lit. *is knowing*). KAL Partic. s. *m.* from ידע. Tab. XVI (3) [A].

אֲכָלְכֶם *your eating.* KAL Infin. with Pron. Aff. כֶם *your* (*m.*) Tab. XV, Note (‡).

וְנִפְקְחוּ *then they shall be opened.* NIPH-ĂL Past 3 pl. with ו prefix, from פקח. Tab. XIV.

v. 5 (contin.) וִהְיִיתֶם *and ye shall be.* KAL Past 2 pl. *m.* with ו prefix, from היה. See p. 171, Note (*).

יֹדְעֵי *knowing* (lit. *knowers of*). KAL Partic. pl. *m.* 'i.c.' [*i.e.* the Constr. form of יֹדְעִים,—like פֹּקְדֵי from פֹּקְדִים (Appˣ C to Tab. XIV).]

v. 6. וַתֵּרֶא *and-when she saw.* KAL Fut. 3 s. *f.* apocopated, with ו Conversive, from ראה. Tab. XXIII.

וְנֶחְמָד. The same as נֶחְמָד in ch. ii. 9, with ו pref.

לְהַשְׂכִּיל *to make wise* (E.V.). HIPH-ÎL Infin. with ל pref., from שׂכל. Tab. XIV.

[Note. Some give "to contemplate," or "look at," "*adspicere,*" for this. And they may claim the support of some ancient Versions. But we may perhaps observe that the Root occurs nowhere else in this sense throughout the Bible.—The *Hiph-îl* occurs indeed in the sense of "considering," "applying the שֵׂכֶל (*thought, intellect*)," but not in the sense of "looking." Also this sense is somewhat unsuitable here, the "looking at" being already expressed by the עֵינַיִם *eyes.* There are three members of the statement, *viz.* that the tree was

(*a*) good for food,
(*β*) an-object-of-desire to the eyes,
and (*γ*) נֶחְמָד לְהַשְׂכִּיל.

If there were no (*a*), then indeed (*β*) and (*γ*) might be supposed to be alike,—if there were no other objection. But, with (*a*) for the first of the three, "delightful to look at" would not add much to תַאֲוָה לָעֵינַיִם of (*β*). And, moreover, "to give understanding" is a strictly admissible signification of לְהַשְׂכִּיל. It is not often wanted as here, but it occurs in

אַשְׂכִּילְךָ *I will give thee* שֶׂכֶל (*understanding*) Ps. xxxii. 8, and in the sense "to instruct" elsewhere. And of the (*a*), (*β*), (*γ*), above,—this is the only one that expresses the effect of the seductive promise of *v.* 5 upon the woman, *viz.*

"ye shall be as God, knowing good and evil."

If the meaning "to look at" be assigned to (*γ*), then there is nothing in all the three members (*a*), (*β*), (*γ*), to express the effect upon her of this tempting promise of *v.* 5. The above-given strictly admissible signification of the word connects *v.* 6 with *v.* 5; and the signification objected to,—and which seems to us really inadmissible,* and of which there is no other instance throughout the Bible,—deprives *v.* 6 of any connection with what appears to be put forward as a main article of persuasion in *v.* 5.

We are therefore unable to adopt what we nevertheless know very well to be a widely accepted and indeed very fashionable opinion.]

v. 6 (contin.) וַתִּקַּח *and she took.* Kal Fut. 3 s. *f.* with ו Conversive, from לקח. Tab. XIX (A).

וַתֹּאכַל *and she ate.* Kal Fut. 3 s. *f.* with ו Conversive, from אכל. See § 188 (*a*, i, Note *).

וַתִּתֵּן *and she gave.* Kal Fut. 3 s. *f.* with ו Conversive, from נתן. Tab. XIX (B).

וַיֹּאכַל *and he ate.* Kal Fut. 3 s. *m.* with ו Conversive, from אכל. See § 188 (*a*, i, Note *).

---

* We are quite aware that Gesenius gives this as the fundamental sense of the Root. And so some others also.

v. 7. וַתִּפָּקַחְנָה *and they (f.) were opened.* Niph-ăl Fut. 3 pl. *f.* with ו Conversive, from פקח. [Like תִּפָּקַדְנָה in Tab. XIV.]

וַיֵּדְעוּ *and they knew.* Kal Fut. 3 pl. *m.* with ו Conversive, from ידע. Tab. XVIII.

וַיִּתְפְּרוּ *and they sewed.* Kal Fut. 3 pl. *m.* with ו Conversive, from תפר. Tab. XIV.

וַיַּעֲשׂוּ *and they made.* Kal Fut. 3 pl. *m.* with ו Conversive, from עשה. [Like יִגְלוּ in Tab. XXIII, but with יַעֲ because of the ע, comp. Tab. XVI (1).]

v. 8. וַיִּשְׁמְעוּ *and they heard.* Kal Fut. 3 pl. *m.* with ו Conversive, from שמע. Tab. XIV.

מִתְהַלֵּךְ *walking* (or *going*). Hithpă-êl Partic. s. *m.* from הלך. Tab. XIV.

וַיִּתְחַבֵּא *and he hid himself.* Hithpă-êl Fut. 3 s. *m.* with ו Conversive, from חבא.

v. 9. וַיִּקְרָא. See ch. i. 8. וַיֹּאמֶר. See ch. i. 3.

[אַיֶּכָּה *where* art *thou?* consists of the Particle אַיֵּה *where* and the Pron. Aff. ֶכָּה 2 s. *m.* [Pause-form of ְכָה (=ְךָ); see Tab. VIII.]

v. 10. וַיֹּאמֶר. See ch. i. 3.

שָׁמַעְתִּי *I heard.* Kal Past 1 s. from שמע. Tab. XIV.

וָאִירָא *and I was afraid* (or *and I feared*). Kal Fut. 1 s. with ו Conversive, from ירא. [This word has אִי like אִיטַב in Tab. XVIII by reason of the 1st Rt-letter י, and אָ like אֶמְצָא in Tab. XXII by reason of the 3d Rt-letter א.]

וָאֵחָבֵא *and I was hid.* Niph-ăl Fut. 1 s. with ו Conversive, from חבא [like אֶמָּצֵא in Tab. XXII, but with אֵ to compensate for the Dagesh which the ח cannot receive.]

v. 11. וַיֹּאמֶר. See ch. i. 3.

הִגִּיד *he told.* Hiph-îl Past 3 s. *m.* from נגד. Tab. XIX.

צִוִּיתִךָ *I commanded thee.* Pĭ-êl Past 1 s. with Objective Affix ךָ *thee m.* [צִוִּיתִי is like גִּלִּיתִי in Tab. XXIII.]

אֲכָל (ָ ŏ) *to eat.* Kal Infin. from אכל,—for אֱכֹל, the ֹ being shortened into ָ (ŏ) because the accent is removed from the word (and therefore Makkeph follows in the Bible). See Pt. I, §§ 37 (2) and 55 (9, b).

אָכָלְתָּ *hast thou eaten.* Kal Past 2 s. *m.*, in Pause [for אָכַלְתָּ, like פָּקַדְתָּ in Tab. XIV]. Cp. § 165 (I, β).

v. 12. וַיֹּאמֶר. See ch. i. 3.

נָתַתָּה *Thou gavest.* Kal Past 2 s. *m.* from נתן. Tab. XIX (B), and § 138 (B).

נָתְנָה *she gave.* Kal Past 3 s. *f.* from נתן. Tab. XIX (B).

וָאֹכֵל *and I ate.* Kal Fut. 1 s. with ו Conversive. Tab. XVII (2, γ).

v. 13. וַיֹּאמֶר. See ch. i. 3.

עָשִׂית *thou* (*f.*) *hast done.* Kal Past 2 s. *f.* of עשׂה. Tab. XXIII.

וַתֹּאמֶר. See *v.* 2.

הִשִּׁיאַנִי *he beguiled me.* Hiph-îl Past 3 s. *m.* with Objective Aff. ַנִי *me,* from נשׁא. [The word הִשִּׁיא *he beguiled* is like הִגִּישׁ. Tab. XIX.]

וָאֹכֵל. See *v.* 12.

v. 14. וַיֹּאמֶר. See ch. i. 3.

עָשִׂיתָ *thou hast done.* Kal Past 2 s. *m.* from עשׂה. Tab. XXIII.

אָרוּר *cursed.* Kal Partic. s. *m.* [like פָּקוּד (2) in App^{x} B to Tab. XIV, see § 139 (γ) on p. 83] from ארר.

v. 14 (contin.) תֵּלֵךְ *thou shalt go.* Kal Fut. 2 s. *m.* from ילך [like תֵּשֵׁב in Tab. XVIII.]

תֹּאכַל. See ch. ii. 17.

v. 15. אָשִׁית *I will put.* Kal Fut. 1 s. from שִׁית, see § 225; or Hiph-îl Fut., as some say, from שׁוּת. Comp. the Note on וַיָּשֶׂם in ch. ii. 8.

יְשׁוּפְךָ *it shall bruise thee.* Kal Fut. 3 s. *m.* with Objective Affix ךָ *thee m.*, from שׁוּף. Tab. XX.

[Note. The ◌ָ of יָשׁוּף (like יָקוּם in the Table) is removed when the Affix is put on;—cp. § 59.]

תְּשׁוּפֶנּוּ *thou shalt bruise him.* Kal Fut. 2 s. *m.* with Objective Affix ◌ֶנּוּ *him*, from שׁוּף. Tab. XX.

[Note. The ◌ָ of תָּשׁוּף (like תָּקוּם in the Table) is removed when the Affix is put on;—cp. § 59.]

v. 16. אָמַר. See *v.* 1.

הַרְבָּה *to multiply.* Hiph-îl Infin. Absolute from רבה. Tab. XXIII. This is an unusual form of the Infinitive. It is given in column V of the Table.—The Infin. Abs. is here used before the Tense to give Emphasis:—"I will greatly multiply," as in the E.V.

אַרְבֶּה *I will multiply.* Hiph-îl Fut. 1 s. from רבה. Tab. XXIII.

תֵּלְדִי *thou shalt bring forth.* Kal Fut. 2 s. *f.* from ילד. Tab. XVIII.

יִמְשָׁל (◌ָ *ŏ*) *he shall rule.* Kal Fut. 3 s. *m.* from משל, like יִפְקֹד in Tab. XIV but with ◌ָ *ŏ* instead of ◌ֹ because the Accent is removed from the word. See Pt. I, § 37 (2) & 55 (9, b).

v. 17. אָמַר. See *v.* 3.

שָׁמַעְתָּ *thou hast hearkened.* Kal Past 2 s. *m.* from שׁמע, like פָּקַדְתָּ in Tab. XIV.

v. 17 (contin.) וַתֹּאכַל *and thou hast eaten.* Kal Fut. 2 s. *m.* with ו Conversive, from אכל. Tab. XVII (2, *a*).

צִוִּיתִיךָ *I commanded thee.* Pĭ-êl Past 1 s. with Objective Affix ךָ *thee m.*, from צוה. [צִוִּיתִי being like גִּלִּיתִי in Tab. XXIII.]

לֵאמֹר. See ch. i. 22.

תֹאכַל [לֹא]. See ch. ii. 17.

אֲרוּרָה *cursed.* Kal Partic. s. *f.*, of the Masc. אָרוּר in *v.* 14.

תֹּאכֲלֶנָּה *thou shalt eat* [*of*] *it.* Kal Fut. 2 s. *m.* with Objective Affix נָּה ֶ *it f.*, from אכל. [Without the Affix, the form is תֹּאכַל which has occurred already. For the 'Compound Shva' see Pt. I, § 72:—the ֲ here may be said to allude to the ַ of תֹּאכַל. In Ezek. iv. 12 some copies have תֹּאכְלֶנָּה (in which word of *v.* 12, and תֹּאכְלֶנּוּ once in *v.* 9 & twice in *v.* 10, some copies have כֲ—other copies have כְ).]

v. 18. תַּצְמִיחַ *it shall bring forth* (lit. *shall cause to grow*). Hiph-îl Fut. 3 s. *f.* from צמח. Tab. XVI (3) (A).

[Note. This word is generally taken thus as 3 s. *f.* "*it shall cause to grow.*" There is an old difficulty, as some know, with regard to the word לָךְ *to thee* or *for thee* (or *thyself*); it has been urged that "it would have been enough to say merely תַּצְמִיחַ" without the לָךְ.—But, as every one must always have seen, this word תַּצְמִיחַ may also be 2 s. *m.* "*thou shalt cause to grow.*" The לָךְ with this would signify his being himself the cause of hindrances and troubles to himself: and so the two Verbs in *v.* 18 would each have the same Subject "*thou* (*m.*)." This however is not necessary, as there are many instances of change of Subject. Also the rendering "Thorns and thistles thou shalt (*or* wilt) cause-to-grow (*or* bring-forth, as in E.V.) for thyself," although in itself possible, seems unnatural, and has not the support of Authorities, but it ought perhaps to be mentioned in passing.]

v. 18 (contin.) וְאָכַלְתָּ *and thou shalt eat.* Kal Past 2 s. *m.* with ו pref., from אכל. Tab. XIV.

v. 19. תֹּאכַל. See ch. ii. 17.

שׁוּבְךָ lit. *thy returning.* Kal Infin. with Pron. Aff. ךָ *thy m.*, from שׁוּב. [שׁוּב being like קוּם in Tab. XX.]

לֻקָּחְתָּ *thou wast taken.* Pŭ-ăl Past 2 s. *m.* from לקח, in Pause. [§ 165 (I, β).]

תָּשׁוּב *thou shalt return.* Kal Fut. 2 s. *m.* from שׁוּב. Tab. XX.

v. 20. וַיִּקְרָא. See ch. i. 5. הָיְתָה. See ch. i. 1.

חָי *a living one.* Kal Partic. s. *m.* (in Pause) from חיה=חיי. See p. 173, Obs. ii.

v. 21. וַיַּעַשׂ. See ch. i. 7.

וַיַּלְבִּשֵׁם *and He clothed them* (for 'Defective' *Long* Khērik, see Pt. I, § 12). Hiph-îl Fut. 3 s. *m.* with ו Conversive, and Objective Aff. ֵם *them m.*, from לבשׁ [יַלְבִּישׁ being like יַפְקִיד in Tab. XIV.]

v. 22. וַיֹּאמֶר. See ch. i. 3. הָיָה. See *v.* 1.

[Note.—(1) From the fulness of meaning of Hebrew words it follows that, in the use of a translation (however good it may be), we should be continually on our guard against a possible limitation of the sense of the Original by a rendering which gives but one view of the passage. The greatest care and skill are often required for selecting a form of rendering—from among several forms by which the Original might be rendered. We have here an instance of this. A great difference will be at once perceived between two such renderings as

(*a*) "*Behold! the man* HAS BECOME *as one of us, with-regard-to-knowing*, etc.," and

(*β*) "*Behold! the man* WAS *as one of us, with-regard-to-knowing*, etc."

Without adopting either the one or the other of these two possible renderings, we may perhaps use this passage in illustration of what was just now stated.

(2) The word הָיָה (KAL Past 3 s. *m.* from היה *to be*) is rendered in the English Authorized Version by several forms of expression. We find

(i) "*he* (or *it*) WAS,"—in Gen. iii. 1, and in many other places;*

(ii) "*he* (or *it*) HATH BEEN,"—in Gen. xxxi. 5, etc.;

(iii) "*he* (or *it*) HAD BEEN," in Gen. xiii. 3, xxxi. 42, etc.;

(iv) "*he* (or *it*) IS,"—in Nu. ix. 13, Ps. xxii. 14 (Hebr. *v.* 15)†, Ps. lxxxix. 41 (Hebr. *v.* 42), Is. xxxiii. 9,† etc.;

(v) "*he* (or *it*) *is become*,"—in Gen. iii. 22. This sense agrees with (iv).

There are also some other renderings of הָיָה,—with which, however, we need not trouble the Reader just now. And with regard to the renderings in (i)—(v), it is enough perhaps here to observe that

---

* When followed by כ, too; as in 2 S. iv. 10 (margin), 1 K. iii. 12, etc. [See Note (*) on page 254.]

† In this passage the הָיָה is followed by כ. But of course the כ merely expresses the 'Comparison,' and does not at all affect the sense of the Verb—as to whether the Comparison is spoken of as (a) 'having been, in the Past,' or (b) as 'having been, and still continuing,' or (c) as 'yet to be.'

(3) as the word פָּקַד (from פקד *to visit*) may signify, either

(a) "*he visited*" (or "*he has visited*," *i.e.* the Past of 'Finished Action,'—or "*he had visited*," or "*he might have visited*," etc.),—as in § 152 (II, *a*),—or

(b) "*he has visited and is still visiting*,"—as in § 152 (III, *a*);—

(4) so the word הָיָה (from היה *to be*) may signify, either

(a) "*he was*" (or "*he has been*," or "*he had been*," or "*he might have been*," etc.),—as in § 152 (II, *a*),—or

(b) "*he hath* (or *is*) *become*,"—as in § 152 (III, *a*).

(5) Hence we see that, of the renderings in (2),

(a) those in (i) and (ii) and (iii) are included under § 152 (II, *a*); and

(b) those in (iv) and (v) are included under § 152 (III, *a*).

(6) It may therefore be said that each of the two renderings (*a*) and (*β*), in (1) above, is admissible—so far as the word הָיָה in itself is concerned.* But as far as each of them is admissible,

---

* Some have fancied that the הָיָה here is to be rendered "*is* (or *has*) *become*," because it is followed by כ. But הָיָה כ׳ must not be so limited. There are passages in which that expression stands for "*was as* ...,"—not "*has become as* ...." For instance, in 2 S. iv. 10 David says that the man who told him 'Saul is dead!' הָיָה כִמְבַשֵּׂר בְּעֵינָיו WAS *as one-telling-good-tidings in-his-own-eyes*;—he was so no longer as soon as he heard the king's warrant for his execution. There are indeed several passages in which the Past of היה is used as above [in 1 (iv and v)], when followed by כ. But the Student may be warned here of the mistake which some seem anxious to make of tying down a Hebrew expression too much. Even if there were as much of the phrase-value "*to become*" in היה כ׳ as there is in היה ל׳, yet it would be incorrect to LIMIT the former expression to any such phrase-value. There is certainly much less of this phrase-value in היה כ׳ than there is in היה ל׳. Even the English Reader may to some extent perceive this by observing that in היה כ׳ "*to become* AS so and so," the כ of 'Comparison' retains its full value "AS"; whereas when היה ל׳ is used for "*to become* so and so" (lit. "*to be to* or *for* or *into* so and so"), the ל is swallowed up and lost in the English phrase. Thus,

so far the adoption of the other (to the exclusion of that one) may involve the loss of an admissible rendering. This should not be lost sight of. As we are not concerned here to advocate either of them, we need not trouble ourselves to argue at all about them from the context or from general considerations. But we may just observe, in passing, that man's being said to have been made and created in "the image" and "likeness" of God (Gen. i. 26 & 27) may to some not unreasonably appear to correspond with the rendering (β) rather than with (*a*) in (1). And, further, that the rendering

> "*Behold! the man* WAS *as one of us, with regard to knowing good and bad; whereas now*——" he was NOT TO TAKE OF THE TREE OF LIFE,

may to some appear consonant with the warning (ii. 17) "*thou shalt surely die.*"

(7) We may perhaps add that advocates of (*a*) cannot surely intend their rendering to signify (what it certainly seems to signify) that Man became—in some way, or in some sense, or in some regard—like God, through his disobedience and experience of evil!

וְהָיְתָה לְגוֹיִם G. xvii. 16 *and she shall become nations*, הָיִיתִי לִשְׁנֵי מַחֲנוֹת G. xxxii. 11 (E.V. *v.* 10) *I am* (or *have*) *become two bands*, etc. But although we must fully allow this phrase-value of היה ל׳ *to become*, yet we would also warn the Student most emphatically against supposing for a moment that the expression is limited at all to that phrase-value. היה ל׳ may have other values: for instance "*to be to* so and so," as in Gen. xxx. 30 "It was little that הָיָה לְךָ *was to thee* (or *thou hadst*),"—and "*to be to*" in the sense of "*happening*," as in 1 S. vi. 9 "An accident it [was that] הָיָה לָנוּ *was to us* (or *happened to us*),"—and "*to be for*" in the sense "*to be on one's side*," as in G. xxxi. 42 "Unless the God of my father ... הָיָה לִי *had been for me* (i.e. *had been on my side*)...," etc. We cannot too strongly urge the Student to be on his guard against attempts to limit the sense where it ought not to be so limited.

Also we cannot suppose any one to argue seriously that the false tempter's promise "*ye shall be as* God (E.V. *gods*)," in Gen. iii. 5, must needs be true in this instance.

We are aware however that Dr. Kalisch says on this:—"The serpent was degraded, the human pair was ennobled by the glory of intelligence; the former was pressed down nearer to the earth, it was condemned to go upon the belly; the latter rose heavenward on the youthful wings of the mind; the one eats dust, the other became capable of imbibing the dew of eternal truth. Thus man has made a gigantic step beyond the limited sphere of his primitive existence." This is a grandiloquent account of what must have been therefore (if Dr. Kalisch is right) a "Rise"* rather than the "Fall." The Narrative seems to us to be not quite in agreement with it. It cleverly mixes up the opinion expressed by the LXX in

Ἰδοὺ Ἀδὰμ γέγονεν † *ὡς εἷς ἐξ ἡμῶν τοῦ γινώσκειν καλὸν καὶ πονηρόν· καὶ νῦν κ.τ.λ.*,

with some such a one as that expressed by Maimonides ‡ in
הן מין זה של אדם היה יחיד בעולם ואין מין שני דומה לו
בזה הענין שיהא הוא מעצמו § בדעתו ובמחשבתו יודע הטוב
והרע ועושה כל מה שהוא חפץ ‖ וכו׳

---

* As some fancy.

† The following words of Fagius:

> "Ironia est ... Vide quam vera promiserit serpens, quam factus sis par Deo sciens bonum et malum. Imo nihil minus es,"—

may commend themselves to some; but to others they may perhaps seem rather forced, or even (to some extent) evidence of an effort to escape from something that he could not approve of.

‡ See *Yad* $\overline{\textit{kh}}^{a}$*záká* (*Hĭ-l'khoth Tshuvá*, v. 1). See also Dr. Bernard's Selections, pp. 55 & 262.

§ The word מִמֶּנּוּ (G. iii. 22) may mean either "*from us*" or "*from him.*" Cp. Tab. II. 4.

‖ For וכו׳ see Note (*) on p. 224.

"*Lo! this race* (lit. *kind*) *of man has become unique in the world, and there is not any other race* (lit. *kind*) *like to it in this regard,* viz. *that it is, of itself,—by its own mind and by its own thought,—knowing the good and the bad, and doing all that it likes,* etc."

This latter is supposed by many to derive authority from the Targum of Onkelos, viz.:—

הא אדם הוה יחידי בעלמא מיניה למידע טב וביש

which is taken to mean "*Lo! man has-become unique in the world, from himself to know good and bad*"; in which, we may observe, there is nothing whatever about "DOING" or "*doing* ALL THAT HE LIKES,"—and no mention of "*his mind*" and "*his thought*" (which may, however, be supposed to be implied).—We may also mention that there are some objections to such a rendering of the Original passage, as was pointed out long ago by Aben Ezra. We may not here dwell on this.

(8) But it is only fair to mention that there is some 'Hebrew' authority for understanding the הָיָה of Gen. iii. 22 in the sense "*he was.*" Thus, in the Midrash Rabba, "R. Berechiah" in the name of R. Khanina said

כאליהו מה זה לא טעם טעם מות אף זה לא היה ראוי לטעום טעם מות

"'*like Elijah.*' '*What is this* [*Elijah*]*?*'—'*He tasted not the taste of death:*' *also this* [*Adam*] *was not by-rights to have tasted the taste of death.*" .... "All the time that man was, he WAS as etc." *

---

* We are merely giving a few evidences of the word הָיָה having been understood in the sense "*was*" in Gen. iii. 22—rather than in the sense "*has become.*" We may omit aught which we do not want for our immediate purpose.

On which we read in the Commentary מתנות כהונה—"When man was שָׁלֵם *complete* [*i.e.* in the state in which he was created], he was by-rights to have remained alive, as one who died not, like Elijah; etc."

And similarly a little earlier in the Midrash Rabba we find תוקף שנתן הק'בה באדם הראשון לנצח לעולם היה כיון שהניח דעתו של הק'בה והלך אחר דעתו של נחש ... "*Might which The Holy One, Blessed be He, imparted to the first man was-to-have-been for ever and ever: when he left the Mind of The Holy One, Blessed be He, and went after the mind of the serpent*"—[then the latter half of the verse Job xiv. 20 expresses what resulted to him]. On the "*was-to-have-been for ever,*" we read in מתנות כהונה—"By-rights he was to have been so for ever, etc." And a little earlier still in the Midrash we read "When He sent him away He began lamenting over him [in the words of Gen. iii. 22]," on which we read in the Commentary נבחר מפנינים—"It means that He said, by way of lamentation and bewailing, "Ah! how he 'WAS' from the first 'like one of us' in the highest attainment: whereas now he hath-gone-backward 'in-regard-to-knowing good and bad,' and he is expelled from his high-estate, for [it is said] 'lest he put forth his hand and take also of the Tree of Life,' etc. Therefore [it is added] 'and The LORD sent him forth from the garden of Eden.'"

(9) We may add that there are several interpretations given of the words כְּאַחַד מִמֶּנּוּ; and that, as a possible rendering[*] of

---

[*] Some may think that The "אֶחָד" referred to in the Midrash, and by R. Juda b. Simon in כיחודו של עולם, points to the כְּאַחַד מִמֶּנּוּ as taken together thus;—though others dissever the two words.

the words, some might perhaps choose such an English expression as "*like The**-ONE *from-Himself*,"—"Behold! man was like The-ONE from-Himself (*i.e.* The Self-Originated ONE) in-regard-to-knowing good and bad; whereas, now, etc." Cp. Gen. i. 26 & 27.—What was said in (2–8) above is seen to be quite independent of this remark in (9).

But we must return to the 'Analysis of Verb-forms.']

v. 22. (contin.) לָדַעַת *to know* (or *for knowing, with-regard-to-knowing*). KAL Infin. with ל pref., from ידע. Tab. XVIII (Note 1).

יִשְׁלַח *he put forth.* KAL Fut. 3 s. *m.* from שלח [like יִלְמַד in Tab. XIV.]

וְלָקַח *and take.* KAL Past 3 s. *m.* with ו prefix, from לקח.

וְאָכַל *and eat.* KAL Past 3 s. *m.* with ו prefix, from אכל.

וָחַי *and live.* KAL Past 3 s. *m.* with ו prefix [p. 173, Obs. iii.] The ו has ָ before the 'Accented Syllable' to which it is prefixed,—see p. 225.

v. 23. וַיְשַׁלְּחֵהוּ *and He sent him forth.* PĬ-ÊL Fut. 3 s. *m.* with ו Conversive, and Objective Affix ־ֵהוּ *him*, from שלח. Tab. XXIX (II, *a*) [p. XLII.]

לַעֲבֹד. See ch. ii. 5.

לֻקַּח *he was taken.* PŬ-ĂL Past 3 s. *m.* from לקח. Tab. XIV.

v. 24. וַיְגָרֶשׁ *and He drove out.* PĬ-ÊL Fut. 3 s. *m.* with ו Conversive, from גרשׁ [like יְבָרֵךְ in Appˣ to Tab. XVI (2), but with ◌ֶ for the ◌ֵ because the Accent is removed from the last syllable,—cp. Pt. I, § 55 (9, b)].

---

* The 'Construct' form marks that the word כְּאַחַד is to be taken in close connection with the following word מִמֶּנּוּ. As it is in 'Construction,' it may not have the ה for the 'Def. Art.' We may therefore supply "the" in English, if this be wanted, before the English word which stands for it.

v. 24 (contin.) וַיַּשְׁכֵּן *and He placed* (lit. *caused to dwell*). Hiph-îl Fut. 3 s. *m.* with ו Conversive, from שׁכן. Tab. XIV.

הַמִּתְהַפֶּכֶת *which turned every way* (E.V.,—lit. *which* was *turning-itself*). Hithpă-êl Partic. s. *f.* with the ה of § 98 (or merely that of § 6), from הפך [like מִתְפַּקֶּדֶת in Appˣ B to Tab. XIV].

לִשְׁמֹר *to keep.* Kal Infin. with ל pref., from שׁמר. Tab. XIV.

Analysis of Verb-forms in Gen. xii.

Gen. xii. 1. וַיֹּאמֶר. See ch. i. 3.

לֶךְ *go thou.* Kal Imper. 2 s. *m.* from ילך. [Like שֵׁב in Tab. XVIII, but with ◌ֶ for ◌ֵ because the Accent is removed—as signified by the (־) in the Bible. Cp. Pt. I, § 55 (9, b).]

[Note. The word לְךָ here is the word signifying *to thee* (*m.*) in Tab. II, and it is used here *Reflexively* as in Obs. XIV (p. 139).]

אַרְאֶךָּ *I will shew thee* (lit. *I will cause thee to see*). Hiph-îl Fut. 1 s. from ראה. [The full form of the *Hiph.* Fut. 1 s. is אַרְאֶה. This, on receiving the Pron.-Aff. would give regularly אַרְאֲךָ (the 3ᵈ Rt-letter ה being dropped when the Affix is put on). For this latter we have here אַרְאֶךָּ׃ in Pause. For the ◌ֶךָּ׃ see Tab. XXVIII, Note (ε, ii) on p. xl, and cp. וַאֲבָרְכֶךָּ Gen. xxvi. 3 *and I will bless thee* (which is Pĭ-êl Fut. 1 s. with ו Conjunctive and Objective Affix *thee m.*, in Pause, from ברך); and אֶרְאֶךָּ׃ 2 Kings iii. 14 *I would see thee* (which is Kal Fut. 1 s. with Objective Affix *thee m.*). The *Hiph.* אַרְאֶךָּ occurs in Zech. i. 9 with the Accent ◌֥ merely,—a Pause-form not in Pause, cp. § 167 (ii, *a*).]

v. 2. וְאֶעֶשְׂךָ *and I will make thee.* Kal Fut. 1 s. (אֶעֱשֶׂה) with ו Conjunctive and Objective Affix ךָ *thee m.*, from עשה. Tab. XXX.

וַאֲבָרֶכְךָ *and I will bless thee.* Pĭ-êl Fut. 1 s. (אֲבָרֵךְ App^{x} to Tab. XVI (2)) with ו Conjunctive and Objective Affix ךָ *thee* (*m.*), from ברך; like אֲפַקֶּדְךָ in Tab. XXIX (II, *a*), but with –ֶ before the ר to compensate for the Dag. F. which the ר cannot receive.

[Obs. This word has the simple form for which the Pause-form is וַאֲבָרְכֶךָּ (mentioned just now in *v.* 1). But in our word the ר has –ֶ whereas in the Pause-form the ר has –ְ. The רֶ of our word agrees with the קֶּ of אֲפַקֶּדְךָ in Tab. XXIX (II, *a*). In each, the –ֶ is a Slight-vowel (Pt. I, § 56) masking the Moving-Shva which the 2^{d} Rt-letter would have but cannot have when the 3^{d} Rt-letter also has –ְ. (The –ֶ adopted here as the Slight-vowel agrees with the –ֵ of the 2^{d} Rt-letter in the form אֲפַקֵּד without the Affix). But in Pause, the 3^{d} Rt-letter receiving then a vowel, and there being no need then for the Slight-vowel, the *Shva* drops its mask (–ֶ); and thus the 2^{d} Rt-letter has –ְ as seen in *v.* 1, and so in אֲבָרְכֶ֑ךָּ Ps. cxlv. 2.]

וַאֲגַדְּלָה *and I will make great.* Pĭ-êl Fut. 1 s. with ו Conjunctive and the ה of § 144, from גדל.

וֶהְיֵה *and thou shalt be* (lit. *be thou*). Kal Imper. 2 s. *m.* with ו pref., from היה. See p. 171, Note (*).

v. 3. וַאֲבָרְכָה *and I will bless.* Pĭ-êl Fut. 1 s. with ו Conjunctive and the ה of § 144, from ברך.

מְבָרֲכֶיךָ *those blessing thee* (lit. *thy blessers*). Pĭ-êl Partic. pl. *m.* with Pron.-Affix ךָ *thy* (*m.*), from ברך. [This, without the Affix, would be מְבָרְכִים pl. *m.* of מְבָרֵךְ in App^{x} to Tab. XVI (2). For the –ֲ see Pt. I, § 72.]

v. 3 (contin.) וּמְקַלֶּלְךָ *and him that curseth thee* (or, *thy reviler**). Pĭ-êl Partic. s. *m.* with ו pref. and Pron.-Affix ךָ *thy* (*m.*), from קלל. [The form without the Affix is מְקַלֵּל like מְפַקֵּד in Tab. XIV. The —ֶ beneath the ל is a Slight-vowel, Pt. I, § 56.]

אָאֹר *I will curse.* Kal Fut. 1 s. from ארר [like אָסֹב in Tab. XXI].

וְנִבְרְכוּ *and they shall be blessed.* Niph-ăl Past 3 pl. with ו pref. from ברך [like נִפְקְדוּ in Tab. XIV].

v. 4. וַיֵּלֶךְ *so he departed* (lit. *and he went*). Kal Fut. 3 s. *m.* with ו Conversive, from ילך. See § 198 (δ).

דִּבֶּר *He had spoken.* Pĭ-êl Past 3 s. *m.* from דבר. [For the —ֶ see Note (*e*) on p. xv—back of Tab. XIV.]

בְּצֵאתוֹ *when he departed out* (lit. *on his going-out* or *forth*). Kal Infin. with בְּ pref. and Pron.-Affix וֹ *his,* from יצא.

[Note. Instead of צֵאֵת like שֶׁבֶת from ישב, Tab. XVIII, the Inf. Constr. of יצא has the contracted form צֵאת which takes Pron.-Affs. thus:—צֵאתוֹ *his going out,* צֵאתְךָ *thy* (*m.*) *going out,* etc.]

v. 5. וַיִּקַּח. See ch. ii. 15.

רָכָשׁוּ *they had gathered* (or *acquired*). Kal Past 3 pl. in Pause, from רכש.

עָשׂוּ *they had gotten* (lit. *made*). Kal Past 3 pl. from עשה [like גָּלוּ in Tab. XXIII].

וַיֵּצְאוּ *and they went forth.* Kal Fut. 3 pl. *m.* with ו Conversive, from יצא [like יֵשְׁבוּ in Tab. XVIII].

---

* Even this word is a little stronger than the original, which might be rendered "*any one speaking-lightly-of thee.*"

v. 5 (contin.) לָלֶכֶת *to go.* KAL Infin. with ל pref., from ילך [like לָשֶׁבֶת in Tab. XVIII].

וַיָּבֹאוּ *and they came.* KAL Fut. 3 pl. *m.* with ו Conversive, from בוא.

[Note. The KAL of this Verb has the following forms with *Khoulem*, [see more on pp. 272 & 273] :—

(*a*) Infin. (Absol. & Constr.) בּוֹא ; and (with בכלם) בְּבוֹא, כְּבוֹא, לָבוֹא (לְבוֹא i.c.), מִבּוֹא ;
Or with –̇, thus בֹּא, כְּבֹא, בְּבֹא, לָבֹא (לְבֹא i.c.), מִבֹּא.

(*β*) Imper. בּוֹא or בֹּא (and, with ה, בֹּאָה) s. *m.*, בּוֹאִי or בֹּאִי s. *f.*, בֹּאוּ pl. *m.*

(*γ*) Fut. יָבֹא 3 s. *m.*, תָּבֹא 3 s. *f.* & 2 s. *m.*, תָּבֹאִי 2 s. *f.*, אָבֹא 1 s., יָבֹאוּ 3 pl. *m.*, תָּבֹאנָה (תָּבֹאןָ or תְּבֹאֶינָה), 3 pl. *f.*, תָּבֹאוּ 2 pl. *m.*, נָבֹא 1 pl.
Obs. These may have וֹ in the place of the –̇ ; thus, יָבוֹא, and so תָּבוֹא, etc.

(*δ*) So, with the ה of § 144 we have both אָבֹאָה & אָבוֹאָה 1 s., and נָבֹאָה & נָבוֹאָה 1 pl.]

v. 6. וַיַּעֲבֹר *and he passed over* (followed by בּ *into*). KAL Fut. 3 s. *m.* with ו Conversive, from עבר. Tab. XVI (1).

v. 7. וַיֵּרָא *and He appeared.** NIPH-ĂL Fut. 3 s. *m.* apocopated from ראה [like יִגַּל in Tab. XXIII; but with –ֵ to compensate for Dag. F., and with אָ instead of לַ, cp. p. 169 (II, *a*)].

וַיֹּאמֶר. See ch. i. 3.

אֶתֵּן *I will give.* KAL Fut. 1 s. from נתן. Tab. XIX (B).

וַיִּבֶן *and he built.* KAL Fut. 3 s. *m.* apocopated from בנה [like יִבֶן in Tab. XXIII]. The full form of the 3 s. *m.* Fut. *K.*, fr. בנה, is יִבְנֶה.

---

* From ראה *to see*; the *Nφ. to be seen* is used for "*to appear.*"

v. 7 (contin.) הַנִּרְאֶה *Who appeared* (lit. *The One appearing* or *seen*). Niph-ăl Partic. s. *m* from ראה. Tab. XXIII.

v. 8. וַיַּעְתֵּק *and he removed* (or *moved*). Hiph-îl Fut. 3 s. *m.* with ו Conversive, from עתק. This is like יַפְקֵד in Tab. XIV. Cp. § 178 (i).

[Note. This expresses a Transitive "*removing*" or "*moving*," viz. his goods and things. The English Reader will find no difficulty in this, because the English Verb *to move* is often used for 'to move one's goods and chattels.']

וַיֵּט *and he pitched* (lit. *and he extended*). Kal Fut. 3 s. *m.* apocopated, with ו Conversive, from נטה. The form יִנְטֶה (like יִגְלֶה in Tab. XXIII) becomes יִטֶּה, cp. § 205 (ii), and this by apocopation becomes יֵט.

וַיִּבֶן. See *v.* 7. וַיִּקְרָא. See ch. i. 5.

v. 9. וַיִּסַּע *and he journeyed.* Kal Fut. 3 s. *m.* with ו Conversive, from נסע. Tab. XIX.

הָלוֹךְ *to go.* Kal Infin. Absol. from הלך. Tab. XIV.

וְנָסוֹעַ *and to journey.* Kal Infin. Absol. with ו prefix, from נסע. Tab. XVI (3) (A).

[Note. The phrase וַיִּסַּע הָלוֹךְ וְנָסוֹעַ, lit. *and he journeyed to go and to journey*, stands for *and he went on continually journeying*,—cp. § 137 (1), Obs. (δ).]

v. 10. וַיְהִי. See ch. i. 4.

וַיֵּרֶד *and he went down.* Kal Fut. 3 s. *m.* with ו Conversive, from ירד. Cp. § 198 (δ).

לָגוּר *to sojourn.* Kal Infin. with ל, from גור. Tab. XX.

v. 11. וַיְהִי. See ch. i. 3.

הִקְרִיב *he drew near.* Hiph-îl Past 3 s. *m.* from קרב. Tab. XIV.

v. 11 (contin.) לָבוֹא *to come.* Kal Infin. with ל, from בוא. [See Note (*a*) on וַיָּבֹאוּ in *v.* 5.]

וַיֹּאמֶר. See ch. i. 3.

יָדַעְתִּי *I know.* Kal Past 1 s. from ידע. Tab. XIV.

v. 12. וְהָיָה *therefore it-shall-come-to-pass* (E.V.). Kal Past 3 s. *m.* with ו pref., from היה.

יִרְאוּ *they shall see.* Kal Fut. 3 pl. *m.* from ראה [like יִגְלוּ in Tab. XXIII].

וְאָמְרוּ *that they shall say.* Kal Past 3 pl. with ו pref., from אמר.

וְהָרְגוּ *and they will kill.* Kal Past 3 pl. with ו pref., from הרג.

יְחַיּוּ *they will save alive* (E.V.). Pĭ-êl Fut. 3 pl. *m.* from חיה [like יְגַלּוּ in Tab. XXIII].

v. 13. אִמְרִי *say thou.* Kal Imper. 2 s. *f.* from אמר [like פִּקְדִי in Tab. XIV].

יִיטַב *it may be well.* Kal Fut. 3 s. *m.* from יטב [Tab. XVIII].

וְחָיְתָה *and it shall live.* Kal Past 3 s. *f.* with ו pref., from חיה [like גָּלְתָה in Tab. XXIII].

v. 14. וַיְהִי *and it came to pass* (E.V.). See ch. i. 5.

כְּבוֹא *on the coming of.* Kal Infin. Constr. with כ pref., from בוא. [See *v.* 5, Note (*a*).]

וַיִּרְאוּ *that they beheld.* Kal Fut. 3 pl. *m.* with ו Conversive, from ראה.

v. 15. וַיִּרְאוּ *and they saw.* See *v.* 14.

וַיְהַלֲלוּ *and they commended.* Pĭ-êl Fut. 3 pl. *m.* with ו Conversive, from הלל. The Dagesh F. is often dropped from the ל. For the ֲ comp. Pt. I, § 72 (Note (*, *e*)).

וַתֻּקַּח *and she was taken.* Hoph-ăl Fut. 3 s. *f.* with ו Conversive, from לקח. [Note (A) on Tab. XIX (*γ*, vi).]

v. 16. הֵיטִיב *he did good.* Hiph-îl Past 3 s. *m.* from יטב [Tab. XVIII].

וַיְהִי *and there were.* See ch. i. 5.

v. 17. וַיְנַגַּע *and He plagued.* Pĭ-êl Fut. 3 s. *m.* with ו Conversive, from נגע [like יְשַׁלַּח Tab. XVI (3) (B, β)].

v. 18. וַיִּקְרָא *and he called.* Kal Fut. 3 s. *m.* with ו Convers., from קרא.

וַיֹּאמֶר. See ch. i. 3. עָשִׂיתָ. See ch. iii. 14.

הִגַּדְתָּ *thou didst tell.* Hiph-îl Past 2 s. *m.* from נגד [like הִגַּשְׁתָּ in Tab. XIX].

v. 19. אָמַרְתָּ *thou saidst.* Kal Past 2 s. *m.* from אמר.

וָאֶקַּח *so I might have taken* (E.V.) [or, lit., *and I took*]. Kal Fut. 1 s. with ו Convers., from לקח [Note (A) on Tab. XIX].

קַח *take thou.* Kal Imper. 2 s. *m.* from לקח [Note (A) on Tab. XIX].

וָלֵךְ *and go.* Kal Imper. 2 s. *m.* with ו pref., from ילך [like שֵׁב in Tab. XVIII.—For the ָ see p. 225].

v. 20. וַיְצַו *and he commanded.* Pĭ-êl Fut. 3 s. *m.* apocopated, with ו Convers., from צוה [like יְגַל in Tab. XXIII].

וַיְשַׁלְּחוּ *and they sent away.* Pĭ-êl Fut. 3 pl. *m.* with ו Conversive, from שלח.

IV. LIST OF VERBS BELONGING TO MORE THAN ONE OF THE SEVEN CLASSES MENTIONED IN § 186—[SOMETIMES CALLED 'DOUBLY IRREGULAR' VERBS].

[The Student will perhaps have some little difficulty, at first, in analyzing some of the Verb-forms from Roots belonging simultaneously to *more than one* of the Seven Classes mentioned in § 186. Many of such forms may be recognized without much difficulty, by allowing for each set of 'Variations' separately. But in some of them there are special Variations, and some few of them are irregular,—and some apocopated forms may well seem strange to him. It will, without doubt, be useful to him to have these Verbs all collected together. We therefore give him here the following LIST, in the Alphabetical order of Roots, with the Verb-forms which occur in the Bible.]

אבה used only in *Kal* (*to be willing*).

KAL

PAST and PARTIC (1) like those of גלה Tab. XXIII, but for אָבוּא (Is. xxviii. 12)—3 pl. Past—cp. § 138 (B) iv, *a*.

FUT. יֹאבֶה 3 s. *m.*, תֹּאבֶה 3 s. *f.* & 2 s. *m.* (once תֹּבֵא Prov. i. 10), יֹאבוּ 3 pl. *m.*, תֹּאבוּ 2 pl. *m.*

אוה used only in *Pĭ* and *Hθ*. (*to desire, lust*).—The ו is Consonantal always in Verb-forms from this Root.

PĬ-ÊL

PAST אִוָּה 3 s. *m.*, אִוְּתָה 3 s. *f.*, אִוִּיתִי 1 s.;

FUT. [יְאַוֶּה 3 s. *m.*], תְּאַוֶּה 3 s. *f.*

HITHPA-ÊL

PAST הִתְאַוָּה 3 s. *m.*, הִתְאַוֵּיתִי 1 s., הִתְאַוּוּ 3 pl.;

PARTIC. מִתְאַוֶּה s. *m.*, מִתְאַוִּים pl. *m.*;

FUT. יִתְאַוֶּה 3 s. *m.* (apocop. יִתְאָו), תִּתְאַוֶּה 3 s. *f.* (apocop. תִּתְאָו), יִתְאַוּוּ 3 pl. *m.*

און (or אנן) used only in the *Hθ*. (*to complain*). Partic. מִתְאֹנְנִים pl. *m*., and Fut. יִתְאוֹנֵן 3 s. *m*.

און used only in the Past and Participle (1) of *Kal* (*to haste*), and Fut. *Hφ*. (*to cause to haste, to urge*) The forms are like those of קום in Tab. XX.

אור used only in *Kal*, *to be light*, *Nφ*. *to be lightened*, and *Hθ*. *to enlighten*.

KAL

PAST אוֹר 3 s. *m*., אֹרוּ 3 pl. (like בּוֹשׁ, בֹּשׁוּ, cp. Tab. XX).

PARTIC. אוֹר s. *m*.;

IMPER. אוֹרִי 2 s. *f*. (like בּוֹשִׁי);

FUT. תָּאֹרְנָה 3 pl. *f*. (like תָּקֹמְנָה in Tab. XX). See § 230 (1).

NIPH-ĂL

INFIN. לֵאוֹר Job xxxiii. 30 (for לְהֵאוֹר, cp. § 137 (3) Note †);

PARTIC. נָאוֹר s. *m*.;

FUT. יֵאוֹר 3 s. *m*.

HIPH-ÎL

INFIN. לְהָאִיר;

PAST הֵאִיר 3 s. *m*., הֵאִירָה 3 s. *f*., הֵאִירוּ 3 pl.;

PARTIC. מֵאִיר s. *m*., מְאִירַת Ps. xix. 9 (Constr. form of מְאִירָה s. *f*.), מְאִירוֹת pl. *f*.;

IMPER. הָאֵר s. *m*. and with ה added הָאִירָה;

FUT. יָאִיר and יָאֵר 3 s. *m*. (with ו Convers. וַיָּאֶר), תָּאִיר 3 s. *f*. & 2 s. *m*., יָאִירוּ 3 pl. *m*., תָּאִירוּ 2 pl. *m*.

אוש (or אשש) only in the *Hθ*. הִתְאֹשָׁשׁוּ Imper. 2 pl. *m*. in Pause, Is. xlvi. 8 "*shew yourselves men*."

אוּת used only in the Future *Kal* (*to consent*).

KAL

FUT. יֵאוֹת 3 s. *m.*, נֵאוֹת 1 pl. (and נֵאוֹתָה with ה).

[Note. The forms which are thus like יֵבוֹשׁ etc. in Tab. XX, are by some taken rather as *Nφ.* forms —*i.e.* like יִקוּם or יֵעוֹר etc. in Tab. XX.]

איב *K. to be an enemy*, or *hostile to*, only used in אָיַבְתִּי 1 s. Past, and in the Partic (1) forms, viz. אוֹיֵב or אֹיֵב s. *m.* (*an enemy*),—with Affs. (*his*) אֹיְבוֹ, (*thy. m.*) אֹיִבְךָ, etc.,—אוֹיְבִים (or 'אֹ) pl. *m.*, i.c. אֹיְבֵי (or 'אוֹ),—with Affs. (*his*) אֹיְבָיו, etc.

אֹיַבְתִּי *an enemy* (Mi. vii. 8 & 10) is the Sing. fem. form אֹיֶבֶת with י, like אֹהַבְתִּי in § 139 (ϵ).

אלה used only in *K. to swear*, etc., *Hφ. to adjure.*

KAL

INFIN. Abs. אָלֹה and אָלוֹת;

PAST אָלִית 2 s. *f.*;

IMPER. אֱלִי 2 s. *f.*

HIPH-ÎL

INFIN. לְהַאֲלוֹת (in לְהַאֲלֹתוֹ, with Pron.-Aff. וֹ *him*);

FUT. יֹאִיל (in וַיֹּאֶל 1 S. xiv. 24). [This is usually taken thus, as *Hiph.*; but the *form* might very well be Fut. KAL apocop., the ֶ being like the ֶ in וַיֹּאמֶר. The אֶת הָעָם following must however be allowed for, of course.]

אנה (I.) *to mourn*, used only in *Kal* וְאָנוּ Past 3 pl. w. ו; and (II.) *to occasion*, in *Pĭ.* אִנָּה Past 3 s. *m.*,—*Pŭ.* (*to be occasioned, to happen*), יְאֻנֶּה & תְּאֻנֶּה Fut. 3 s. *m.* & *f.*,—and *Hithp.* Partic. מִתְאַנֶּה (*one making occasion, or seeking occasion*) s. *m.*—These forms agree with Tab. XXIII.

אנן (see און).

אפה used only in *Kal* (*to bake*), *Nφ.* (*to be baked*).

KAL

PAST אָפָה 3 s. *m.*, אָפִיתָ 2 s. *m.*, אָפִיתִי 1 s., אָפוּ 3 pl.;

PARTIC. אֹפֶה s. *m.* (whence אֹפֵהֶם, with Pron.-Aff. הֶם *their*, Hos. vii. 6), אֹפִים pl. *m.*, אֹפוֹת pl. *f.*;

IMPER. אֵפוּ (Ex. xvi. 23) 2 pl. *m.*, instead of אֱפוּ;

FUT. וַתֹּפֵהוּ (1 S. xxviii. 24) 3 s. *f.* w. ו Conv. and Aff. *him* or *for him*—instead of וַתֹּאפֵהוּ,—

יֹאפוּ 3 pl. *m.*, תֹּאפוּ 2 pl. *m.*

NIPH-ĂL

FUT. תֵּאָפֶה 3 s. *f.*, תֵּאָפֶינָה 3 pl. *f.*

אפף only in *Kal* (*to compass*) אָפְפוּ Past 3 pl., like פָּקְדוּ in Tab. XIV,—and w. Aff. *me* as in Tab. XXV.

ארה only in *Kal* (*to pluck*) Past אָרִיתִי 1 s., אָרוּ 3 pl. (in וְאָרוּהָ with ו pref. & Objective Aff. הָ *it* (*f.*), Ps. lxxx. 13).

ארר *to curse*, used only in *K.*, *Nφ*, *Pĭ.*, and *Hŏph.*

KAL

INFIN. Abs. אָרוֹר;

Past אָרוֹתִי 1 s. (also אָרוֹתִיהָ with Objective Aff. הָ *her*);

Partic (1) אֹרְרֵי pl. *m.* (i.c.), אֹרֲרֶיךָ pl. *m.* w. Aff. *thy m.* [For the ֲ see Pt. I, § 72 (β).]

Partic (2) אָרוּר s. *m.*, אֲרוּרָה s. *f.*, אֲרוּרִים pl. *m.*;

Imper. [אֹר] 2 s. *m.* אָרָה־ with הָ. (The ָ of the אָ is ŏ, there being no Accent on the word,—Pt. I, § 37), אֹרוּ and אוֹרוּ 2 pl. *m.*;

Fut. תָּאֹר 2 s. *m.*, אָאֹר 1 s.

Niph-ăl

Partic. נֵאָרִים pl. *m.* Mal. iii. 9.

Pĭ-êl

Past [אֵרַר] in אֵרֲרָהּ 3 s. *m.* with Objective Aff. ָהּ *her* Gen. v. 29. For the ֲ comp. Pt. I, § 72.

Partic. מְאָרְרִים pl. *m.*

Hoph-ăl

Fut. יוּאָר 3 s. *m.* (in Pause, for יוּאַר).

אתה (or אתא) *to come*, used only in *Kal* and in Imperative *Hφ.*

Kal

Past אָתָה (and אָתָא Is. xxi. 12), אָתָנוּ 1 pl. from אתא;

Partic. אֹתִיּוֹת pl. *f.*;

Imper. אֵתָיוּ 2 pl. *m.*;

Fut. יֶאֱתֶה 3 s. *m.* (וַיֵּתֵא Deut. xxxiii. 21, וַיֵּאת Is. xli. 25, —and with Aff. ֵנִי *me*, וַיֶּאֱתָיֵנִי Job iii. 25),

תֵּאתֶה 3 s. *f.* (Mi. iv. 8),

יֶאֱתָיוּ 3 pl. *m.* (וַיֶּאֱתָיוּן Is. xli. 5), with ן, and ו Conversive;

Hiph-îl

Imper. הֵתָיוּ 2 pl. *m.*

בוא used only in *Kal* (*to come, come upon, enter*, etc.), *Hφ*. (*to cause to come, to bring*), and *Hoph*. (*to be brought*).

KAL

INFIN. בֹּא & בּוֹא (בְּבֹא*, & בְּבֹאָה 1 K. xiv. 12 with ה, כְּבֹא, לָבֹא—לְבֹא in *actual construction*,—מִבֹּא); with Affs. בֹּאוֹ, בֹּאָהּ, בֹּאֲךָ & בֹּאֲכָה with ה, etc.

PAST בָּא 3 s. *m*., בָּאָה 3 s. *f*. (w. Aff. *us* בָּאַתְנוּ Ps. xliv. 18), בָּאתָ & בָּאתָה 2 s. *m*., בָּאת 2 s. *f*. (For בָּאתְ, in וּבָאתְ 2 S. xiv. 3, see Pt. I, § 29, Note (†)).

בָּאתִי 1 s.,

בָּאוּ 3 pl. (also †בֹּאוּ, perhaps twice),

בָּאתֶם 2 pl. *m*.,

בָּאנוּ 1 pl. (בָּנוּ 1 S. xxv. 8, with the Note 'lacking א');

PARTIC. בָּא s. *m*., בָּאָה s. *f*.,

בָּאִים pl. *m*. (i.c. בָּאֵי), w. Aff. *her* בָּאֶיהָ,—בָּאוֹת pl. *f*.;

IMPER. בֹּא (or בּוֹא, and בֹּאָה with ה) 2 s. *m*.,

בֹּאִי (or בּוֹאִי) 2 s. *f*., בֹּאוּ 2 pl. *m*.;

FUT. ‡יָבֹא (with ו Conv. ‡וַיָּבֹא, ויבו 1 K. xii. 12 *Kthiv* for וַיָּבֹא *Kri*, ויבאו 1 K. xii. 3 *Kthiv* for וַיָּבֹא *Kri*),— for the 3 s. *m*. 'w. Affs.' see *⁎* next page,—

---

* There may be וֹ in the place of –̇, as in בְּבוֹא, כְּבוֹא, לְבוֹא & לָבוֹא, מִבּוֹא (& מִלְּבוֹא *from the entering of*), בּוֹאוֹ *His coming* Mal. iii. 2, בְּבוֹאָהּ, etc.,—and so בֹּאָן and בֹּאָנָה (also בּוֹאָנָה) *their f. coming*.

† בֹּאוּ Jer. xxvii. 18 is generally taken as Past 3 pl., like בֹּשׁוּ in Tab. XX. Some propose to read יָבֹאוּ (Fut. 3 pl. *m*.). But the *Infin., not the Future*, is mostly used after לְבִלְתִּי. The Future is rare. The Past is also rare, but it occurs in Jer. xxiii. 14 (לְבִלְתִּי שָׁבוּ). [If any *must* emend, they had better propose to read בֹּא—omitting the וּ.—They would thus have the Infin. בֹּא after לְבִלְתִּי as usual.] Some have taken בֹּאוּ Jer. l. 5 also as Past 3 pl.

‡ There may be וֹ in place of –̇ here.

*תָּבֹא 3 s. *f.* (this with ה would be תָּבֹאָה, from which is †תָּבֹאתָה Deut. xxxiii. 16 with a reduplicated ה, and תְּבוֹאָתְךָ Job xxii. 21 with Aff. ךָ *thee m.*),

with ו Conv. *וַתָּבֹא,—

for 3 s. *f.* ‘w. Affs.’ see ⁂ below,—

*תָּבֹא 2 s. *m.*, תָּבֹאִי 2 s. *f.* See also Note (†) for 1 S. xxv. 34 (and Ez. xxii. 4),

*אָבֹא 1 s. (and, with ה, *אָבֹאָה), with ו Conv. *וָאָבֹא,

יָבֹאוּ 3 pl. *m.* (and, with ן, § 239, יְבֹאוּן),

‡תָּבֹאנָה 3 pl. *f.*, also תָּבֹאןָ & *תְּבֹאֶינָה, § 231 (5).

תָּבֹאוּ 2 pl. *m.*,

נָבֹא 1 pl. (and, with ה, *נָבֹאָה), with ו Conv. וַנָּבֹא.

⁂ With Pron.-Affs. the forms are :—

3 s. *m.* *יְבֹאֶנּוּ w. Aff. *him*, יְבֹאֵנִי w. Aff. *me*;

3 s. *f.* *תְּבֹאֶנּוּ & תְּבוֹאֵהוּ with Aff. *him*, תְּבוֹאֶךָּ׃ [p. for תְּבוֹאֲךָ] w. Aff. *thee m.*,—also תְּבוֹאָתְךָ, see under תָּבֹא 3 s. *f.* above,—תְּבוֹאֵנִי w. Aff. *me*;

3 pl. *m.* יְבֹאוּנִי w. Aff. *me* (also וִיבֹאֻנִי with ו pref.).

HIPH-ÎL

INFIN. הָבֵא Absol., הָבִיא (לְהָבִיא, לָבִיא Jer. xxxix. 7, comp. Note † on p. 79);

---

* There may be וֹ in place of the –̇ here.

† A similar form to this, *viz.* וַתָּבֹאת *Krî* (ותבאתי *Kthîv*), 1 S. xxv. 34, is 2 s. *f.* Fut. *K.* fr. בוא w. ו Conv.—We also find וַתָּבוֹא as 2 s. *f.* Fut. *K.* w. ו Conv. (Ez. xxii. 4). Each of these is irregular for וַתָּבֹאִי.

‡ And תָּבֹאינָה with י ‘superfluous,’ 1 S. x. 7. Also, with ו Convers., Esth. iv. 4.

[Hiph-îl contin.]

Past הֵבִיא 3 s. *m.*—w. Affs. (*him*) הֱבִיאוֹ, (*her*) הֱבִיאָהּ, (*thee m.*) הֱבִיאֲךָ, (*me*) הֱבִיאַנִי;—

הֵבִיאָה 3 s. *f.*;

הֵבֵאתָ 2 s. *m.* (הֵבֵיאתָ 2 K. ix. 2,—and הֲבִיאֹתָ in הֲבִיאֹתַנִי, הֲבִיאֹתָם, הֲבִיאֹתָנוּ, *i.e.* 2 s. *m.* w. Affs. *me, them m., us*; but there are also, fr. הֵבֵאתָ, the forms הבאתוֹ, הֲבֵאתָהּ, הֲבֵאתָנוּ, *i.e.* 2 s. *m.* with Affs. *him, her, us*);

הֵבֵאתִי 1 s. (הֵבֵיאתִי Nu. xiv. 31,—and הֲבִיאֹתִי in הֲבִיאֹתִיו & הֲבִיאֹתִיהוּ, הֲבִאוֹתִיךָ, הֲבִיאֹתִים, *i.e.* 1 s. w. Affs. *him, thee m., them m.*),—also הֲבֵיאֹתִיו (Song iii. 4) 1 s. w. Aff. *him.*

הֵבִיאוּ 3 pl.—w. Affs. (*him*) הֱבִיאֻהוּ, (*thee f.*) הֱבִיאוּךְ, (*them m.*) הֱבִיאוּם & ָם Pt. I, § 14;

הֲבֵאתֶם 2 pl. *m.* (הֲבִיאֹתֶם 1 S. xvi. 17);

הֲבִיאֹנוּ in הֲבִיאֹנֻם 1 pl. w. Aff. *them m.*, Nu. xxxii. 17.

Partic. מֵבִיא s. *m.* (מבי *Kthiv* for מֵבִיא *Krî* four times, and המבוא *Kthiv* for הַמֵּבִיא *Krî* once),

מְבִיאִים pl. *m.* (& מְבִאִים, i.c. מְבִאֵי);

Imper. הָבֵא 2 s. *m.* (once הָבֵיא 1 S. xx. 40,—and הָבִיא Jer. xvii. 18, which may however be Infin.,—also הָבִיאָה with ה);

הָבִיאִי 2 s. *f.*, הָבִיאוּ 2 pl. *m.*;

Fut. יָבִיא 3 s. *m.* (& יָבִא Pt. I, § 12), with ו Conv. וַיָּבֵא, and once וַיָּבֵיא Ez. xl. 3,—

With Affs., (*him*) יְבִיאֶנּוּ & יְבִיאֵהוּ, (*her*) יְבִיאֶנָּה & יְבִיאֶהָ, (*thee m.*) יְבִיאֲךָ & יְבִאֲךָ, etc.,—

תָּבִיא 3 s. *f.* & 2 s. *m.*, with ו Conv. וַתָּבֵא,—
With Affs., (*him*) תְּבִיאֶנּוּ etc., (*them m.*) תְּבִיאֵם
& תְּבִאֵמוֹ Ex. xv. 17,—
אָבִיא 1 s. (אבי *Kthîv* for אָבִיא *Krî* 1 K. xxi. 29,
אָבִי 'lacking א' Mi. i. 15, with ו Conv. וָאָבִיא
(& וָאָבִא), ואביאה *Kthîv* for וָאָבִיא *Krî* Josh.
xxiv. 8; with Affs., (*him*) אֲבִיאֶנּוּ, etc.;
יָבִיאוּ 3 pl. *m.* (& יָבִאוּ, יְבִיאוּן with ן—§ 239), with
ו Conv. וַיָּבִיאוּ (and וַיָּבִאוּ),—
With Affs., (*him*) יְבִיאֶהוּ & יְבִאֶהוּ, (*me*) יְבִיאוּנִי,
(*them m.*) יְבִיאוּם & יְבִאוּם;
תְּבִיאֶינָה 3 pl. *f.*;
תָּבִיאוּ 2 pl. *m.*;
נָבִיא 1 pl.,—w. Aff. (*them m.*) נְבִיאֵם.

HOPH-ĂL
PAST הוּבָא 3 s. *m.*,
הֻבָאת 3 s. *f.* Gen. xxxiii. 11, and הֻבָאתָה (with ה)
Ez. xl. 4 [for הוּבְאָה],
הוּבְאוּ 3 pl.;
PARTIC. מוּבָא s. *m.*, מוּבָאִים pl. *m.*, מוּבָאוֹת pl. *f.*;
FUT. יוּבָא 3 s. *m.*, יוּבָאוּ Jer. xxvii. 22 Pause-form (not in Pause) for יוּבְאוּ 3 pl., comp. § 167 (ii).

[Note. The 2ᵈ Rt-letter is Consonantal in Verb-forms from the next five roots—except in the case of certain contracted and apocopated forms which the Student will easily recognize]:—

דוה only in דְּוֹתָהּ (Lev. xii. 2, *her being weak* or *faint*), Infin. *Kal* w. Aff. *her* [like גְּלֹתָהּ from גְּלֹת, of גלה].

הוא (?) used only in *K.* (*to be*).

Kal

Imper. הֱוֵא 2 s. *m.*;

Fut. יְהוּא 3 s. *m.* (a shortened form, Eccles. xi. 3),—perhaps for יֶהֱוֵא with וּ in the place of וֵ *i.e.* "the ו Quiescent—as the ו in יִשְׁתַּחוּ" for יִשְׁתַּחֲוֶה (as R. D. Kimk̄hi says), or for יֶהֱוֶה or יִהְוֶה from הוה as יְהִי short for יִהְיֶה from היה (so the Mendelssohnian *Bî-ūr hammilloth*). According to this latter view the א might be 'added' as in אָבוּא for אָבוּ and הָלְכוּא for הָלְכוּ (so Aben Ezra, who takes יְהוּא to be plural, as R. D. K. did at first).

Both of the two words above might have been given under the next Root הוה, as R. D. K. gives them.

הוה used only in *K.* (*to be*).

Kal

Partic (1) הֹוֶה s. *m.*;

Imper. הֱוֵה 2 s. *m.*, הֱוִי 2 s. *f.*

[Note. The form הֱוֵא Imper. 2 s. *m.* with א in the place of the Quiescent ה, and יְהוּא short for יֶהֱוֶה or יִהְוֶה Fut. 3 s. *m.* with א added, were given under הוא—see there].

היה used only in *K.* (*to be*), and *Nφ.* (*to be done*, etc.).

Kal

Infin. הָיוֹ & הָיֹה (Absol.), הֱיוֹת (Constr.)—and, with prefixes, בִּהְיוֹת, לִהְיוֹת, מִהְיוֹת (or with ∸ thus, בִּהְיֹת, לִהְיֹת, מִהְיֹת),—and with Pron.-Affs. (*his*) הֱיוֹתוֹ, (*her*) הֱיוֹתָהּ, etc.,

בִּהְיוֹתוֹ (*at his being,* i.e. *when he was*), וְלִהְיוֹתְךָ (*and for thy m. being,* i.e. *and that thou mightest be*), etc.;

PAST הָיָה 3 s. *m.*, הָיְתָה (p. הָיָֽתָה׃) 3 s. *f.* and (with ה Interrogative הֶהָיְתָה) comp. § 7, *c*, Note (†),
הָיִיתָ (also הָיִתָ once, and הָיִיתָה once) 2 s. *m.*,
הָיִית 2 s. *f.* (הָיִיתִי with י 'superfluous,' Ez. xvi. 31.—For וְהָיִית 2 S. xiv. 2, see Pt. I, § 29, Note †),
הָיִיתִי 1 s.,
הֱיִיתֶם (& הֱיִתֶם Deut. xxxi. 27) 2 pl. *m.*, and with ו pref. וִהְיִיתֶם,
הָיִינוּ 1 pl.;

PARTIC (1) הוֹיָה s. *f.* (Ex. ix. 3);

IMPER. הֱיֵה 2 s. *m.* (with ו pref., וֶהְיֵה), הֲיִי 2 s. *f.*,
הֱיוּ 2 pl. *m.* (with ו pref., וִהְיוּ).

FUT. יִהְיֶה 3 s. *m.*—apocop. יְהִי (p. יֶֽהִי׃), and with ו Convers. וַיְהִי (p. וַיֶּֽהִי׃),—
תִּהְיֶה 3 s. *f.* & 2 s. *m.*—apocop. תְּהִי, & with ו Convers. וַתְּהִי,— תִּהְיֶין
תִּהְיִי 2 s. *f.*—with ו Convers. וַתִּהְיִי, (also apocop. תְּהִי Nah. iii. 11, & with ו Convers. וַתְּהִי Ezek. xvi. 34),—
אֶהְיֶה 1 s.—apocop. אֱהִי, & with ו Convers. וָאֱהִי,—
יִהְיוּ 3 pl. *m.*—with ו Convers. וַיִּהְיוּ,— Apoc תהיו
תִּהְיֶינָה or תִּהְיֶיןָ 3 & 2 pl. *f.* (also, twice, תִּהְיֶנָה in וַתִּהְיֶנָה)—with ו Convers. וַתִּהְיֶינָה or וַתִּהְיֶיןָ,—
נִהְיֶה 1 pl.—with ו Convers. וַנְּהִי & וַנִּהְיֶה.

Niph.

Past נִהְיָה 3 s. *m.*—with ה Interrog. הֲנִהְיָה

נִהְיְתָה 3 s. *f.* (p. נִהְיָֽתָה:),

נִהְיֵיתָ 2 s. *m.*,

נִהְיֵיתִי 1 s.;

Partic. נִהְיָה s. *f.*

חוה used only in *Pĭ.* (*to tell, declare, shew*).

Pĭ-êl

Infin. חַוֹּת in מֵחַוֹּת with pref. מ;

Fut. יְחַוֶּה 3 s. *m.*, אֲחַוֶּה 1 s. & w. Aff. (*thee m.*) אֲחַוְּךָ (p. אֲחַוֶּֽךָּ:).

חיה used in *K.* (*to live*), *Pĭ.* (*to keep alive, let live, sustain, cherish, enliven, quicken*), and *Hφ.* (*to cause to live, to keep alive*, etc.).

Kal

Infin. חָיֹה & חָיוֹ (Absol.), חֲיוֹת (Constr.) in חֲיוֹתָם w. Aff. *their m.* and לִחְיוֹת w. pref. ל;

Past חָיָה 3 s. *m.*,—the forms חַי 3 s. *m.* (p. חָֽי:), and with ו pref. וָחַי (p. וָחָֽי:), are 'borrowed' from a Root חיי;—

חָיְתָה 3 s. *f.*,—the form חָיָֽה 3 s. *f.* (in וְחָיָֽה Ex. i. 16) from חיי is like שָׂמָֽה from שים § 226 (i);

חָיִיתָ 2 s. *m.*, and with ה at the end in וְחָיִתָה Jer. xxxviii. 17;

חָיוּ 3 pl.,

חֱיִיתֶם 2 pl. *m.* in וִחְיִיתֶם with ו pref.

Partic (1) [borrowed from a Root חיי] חַי s. *m.* (p. חָי׃),
חַיָּה s. *f.*, חַיִּים pl. *m.*, חַיּוֹת pl. *f.*,—the form חָיוֹת pl. *f.* (Ex. i. 19) is like שָׁמוֹת from שׁים § 226 (ii) ;—

Imper. חֱיֵה 2 s. *m.* in וִחְיֵה with ו pref. (Gen. xx. 7, etc.),
חֲיִי 2 s. *f.* (Ez. xvi. 6),
חֱיוּ 2 pl. *m.*, וִחְיוּ with ו pref. ;

Fut. יִחְיֶה 3 s. *m.*—apocop. יְחִי (with ו Conjunctive וִיחִי & p. וְיֶחִי׃, with ו Convers. וַיְחִי & p. וַיֶּחִי׃),—
תִּחְיֶה 3 s. *f.* or 2 s. *m.*—apocop. תְּחִי (with ו Conjunctive וּתְחִי, with ו Convers. וַתְּחִי),
תִּחְיִי 2 s. *f.*,
אֶחְיֶה 1 s. (with ה Interrogative הַאֶחְיֶה),
יִחְיוּ 3 pl. *m.*, with ו Convers. וַיִּחְיוּ,
תִּחְיֶינָה 3 pl. *f.*, & with ה Interrogative הֲתִחְיֶינָה,
תִּחְיוּ 2 pl. *m.*, & with ן (§ 145) תִּחְיוּן,
נִחְיֶה 1 pl.

Pĭ-êl

Infin. לְחַיּוֹת with pref. ל, & w. Affs. (*him*) לְחַיֹּתוֹ, (*them m.*) לְחַיֹּתָם, (*us*) לְחַיֹּתֵנוּ;

Past חִיָּה 3 s. *m.*,
חִיָּתְנִי Ps. cxix. 50, 3 s. *f.* w. Aff. *me*—in Pause,
חִיִּיתַנִי 2 s. *m.* with Aff. *me* (p. ־ָנִי׃),
חִיּוּ 3 pl.,
חִיִּיתֶם 2 pl. *m.* in הַחִיִּיתֶם, with ה Interrogative;

Partic. מְחַיֶּה s. *m.* ;

Imper. [חַיֵּה 2 s. *m.*] w. Affs. (*it m.*) חַיֵּהוּ, (*me*) חַיֵּנִי;

Fut. יְחַיֶּה 3 s. *m.*, with Affs. (*him*) יְחַיֵּהוּ in וִיחַיֵּהוּ with ו Conjunctive, (*her*) יְחַיֶּהָ in וַיְחַיֶּהָ with ו Convers., (*us*) יְחַיֵּנוּ,

תְּחַיֶּה 3 s. *f.* or 2 s. *m.*,

w. Affs. (*me*) תְּחַיֵּנִי, (*us*) תְּחַיֵּנוּ,

תחיינו in Ps. lxxi. 20 is *Kthiv* for תְּחַיֵּינִי *Krî*;

אֲחַיֶּה 1 s. & with ו Conjunctive וַאֲחַיֶּה,

יְחַיּוּ 3 pl. *m.*, and with ה Interrogative הַיְחַיּוּ,—with Aff. (*us*) יְחַיֻּנוּ,

תְּחַיֶּינָה [3 &] 2 pl. *f.*, & וַתְּחַיֶּיןָ with ו Convers.,

תְּחַיּוּ 2 pl. *m.* in תְּחַיּוּן with ן (§ 145),

נְחַיֶּה 1 pl.

Hiph.

Infin. הַחֲיֵה (Absol.), [הַחֲיוֹת Constr. in] לְהַחֲיוֹת & לְהַחֲיֹת with ל pref.,—and w. Aff. *him* לְהַחֲיֹתוֹ;

Past הֶחֱיָה 3 s. *m.*,

הֶחֱיִתָ 2 s. *m.* in הֶחֱיִתָנוּ 2 s. *m.* w. Aff. *us*,

הֶחֱיֵיתִי 1 s.,

הַחֲיִתֶם 2 pl. *m.*;

Imper. הַחֲיֵה 2 s. *m.* in הַחֲיֵינִי 2 s. *m.* w. Aff. *me*,

הַחֲיוּ 2 pl. *m.*

טוא (or טאא) used only in the *Pilpêl* Past 1 s. (טִאטֵאתִי) with Objective Aff. ־ָה *her*, in וְטִאטֵאתִיהָ Is. xiv. 23.

טוה *to spin*, only in טָווּ (Ex. xxxv. 25, 26) *K.* Past 3 pl.

יאה only in יָאָתָה (Jer. x. 7) *K.* Past 3 s. *f.* [in Pause, for יָאֲתָה].

יבב only in וַתְּיַבֵּב Ju. v. 28 *and she cried out*, 3 s. *f.* Fut. *Pi.* with ו Convers.

יגה used only in *Nφ.* (*to be afflicted*), *Pĭ.* and *Hφ.* (*to afflict*).

Nᴉᴘʜ-Ăʟ

Pᴀʀᴛɪᴄ., with וּ in place of the usual וֹ, נוּגֵי pl. *m.* in Constr. [from נוּגִים], נוּגוֹת pl. *f.*;

Pĭ-Êʟ

Fᴜᴛ. וַיַּגֶּה 3 s. *m.* with ו Conversive, Lam. iii. 33, for וַיְיַגֶּה (cp. וַיַּדּוּ for וַיְיַדּוּ);

Hɪᴘʜ-îʟ

Pᴀsᴛ הוֹגָה 3 s. *m.* (הוֹגָהּ, with Aff. ָהּ *her*);

Pᴀʀᴛɪᴄ. מוֹגִים pl. *m.* in מוֹגַיִךְ Is. li. 23, with Aff. ַיִךְ (*thy f.*);

Fᴜᴛ. תּוֹגְיוּן 2 pl. *m.* with ן, Job xix. 2, (instead of תּוֹגוּ).

[Note. הֹגָה 2 S. xx. 13 has a form borrowed from this Root, but in signification it belongs to הגה *to remove* (Is. xxvii. 8, Prov. xxv. 4). This הֹגָה may be *Hiph.* Past 3 s. *m.* of יגה (according to form), "*one caused to remove* [*him*]"="*he was caused to be removed.*" It might perhaps be supposed to be for הָהְגָה *Hoph.* Past 3 s. *m.* of הגה,—or, possibly, for הוּגָה with ֻ for וּ as some take הוֹדַע Lev. iv. 23 to be *Hoph.* Past 3 s. *m.* from ידע.]

ידה (I) (*to put forth* or *away*, *Pĭ. to cast* the lot) used only in *Kal* Imper. יְדוּ 2 pl. *m.* Jer. l. 14, and *Pĭ.* Infin. לְיַדּוֹת Zech. ii. 4 & Fut. יַדּוּ for יְיַדּוּ 3 pl. *m.* in וַיַּדּוּ Lam. iii. 53. (But יַדּוּ in Joel iv. 3, Obad. *v.* 11, Na. iii. 10, may be supposed to be 'borrowed' fr. a Root ידד,—like סַבּוּ Past *K.* 3 pl. fr. סבב.)

ידה (II) (*to render acknowledgment, confess, praise*), used only in *Hφ.* and *Hθ.*

HIPH-ÎL

INFIN. הוֹדוֹת, לְהוֹדוֹת, (or with –ֹ as in בְּהוֹדֹת, לְהֹדוֹת);

PAST הוֹדוּ 3 pl., הוֹדִינוּ 1 pl.;

PARTIC. מוֹדֶה s. *m.*, מוֹדִים pl. *m.*;

IMPER. הוֹדוּ 2 pl. *m.*;

FUT. יוֹדֶה 3 s. *m.* (once יְהוֹדֶה Neh. xi. 17),—w. Aff. (*thee m.*) יוֹדְךָ & יוֹדֶךָ Pause-form Is. xxxviii. 19,

תּוֹדֶה 3 s. *f.* in תּוֹדֶךָ Pause-form, w. Aff. *thee m.*,

אוֹדֶה 1 s. (once אֲהוֹדֶה in אֲהוֹדֶנּוּ—with Aff. ֶנּוּ *him* —Ps. xxviii. 7), also w. Affs. (*him*) אוֹדֶנּוּ, (*thee m.*) אוֹדְךָ (p. אוֹדֶךָּ׃),

יוֹדוּ 3 pl. *m.* (once יְהוֹדוּ in יְהוֹדוּךָ Ps. xlv. 18), also w. Aff. *thee m.* יוֹדוּךָ (& יוֹדְךָ Ps. xlix. 19),

נוֹדֶה 1 pl.

HITHPĂ-ÊL

INFIN. הִתְוַדּוֹת in וּכְהִתְוַדֹּתוֹ—with prefixes כ and ו, and Aff. וֹ *his*;

PAST הִתְוַדָּה 3 s. *m.*, הִתְוַדּוּ 3 pl.;

PARTIC. מִתְוַדֶּה s. *m.*, מִתְוַדִּים pl. *m.*;

FUT. אֶתְוַדֶּה 1 s., יִתְוַדּוּ 3 pl. *m.*

ילל used only in *Hφ.* (*to howl, utter a loud cry of lamentation*).

HIPH-ÎL

PAST הֵילִל (for הֵילִיל) 3 s. *m.*;

IMPER. הֵילֵל 2 s. *m.*, הֵילִילִי 2 s. *f.*, הֵילִילוּ 2 pl. *m.* (הלילי Jer. xlviii. 20 is *Kthîv* for הֵלִילוּ *Krî*);

FUT. יְיֵלִיל 3 s. *m.*, אֲיֵלִיל (& אֵילִילָה with ה) 1 s., יְהֵילִילוּ (& יְיֵלִילוּ) 3 pl. *m.*, תְּיֵלִילוּ 2 pl. *m.*

ינה used only in *Kal* and *Hφ.* (*to oppress*).

KAL

PARTIC. יוֹנָה s. *f.* (in הַיּוֹנָה, with the ה of § 6, *the oppressing one f.*, Jer. xxv. 38, etc.);

FUT. נִינָם 1 pl. with Aff. ָם *them m.* [for ֵם, cp. וַנִּירָם and Note (ϵ, vii, 2) on p. XL] according to some. Others take this to be the Noun נִין *progeny* with ָם *their m.*—Ps. lxxiv. 8.—

HIPH-ÎL

INFIN. לְהוֹנֹת (in לְהוֹנֹתָם, with Aff. ָם *them m.*);

PAST הוֹנָה 3 s. *m.*, הוֹנוּ 3 pl.;

PARTIC. מוֹנִים (in מוֹנַיִךְ Is. xlix. 26—with Aff. ַיִךְ *thy f.*);

FUT. יוֹנֶה 3 s. *m.*, תּוֹנֶה 2 s. *m.* (w. Aff. *him* תּוֹנֶנּוּ), יוֹנוּ 3 pl. *m.*, תּוֹנוּ 2 pl. *m.*

יעה used only in וְיָעָה (Is. xxviii. 17) *K.* Past 3 s. *m.* with ו, "*and it shall sweep away*" (E.V.).

יפה used only in *Kal* (*to be beautiful*),—and in *Pĭ.* (*to beautify*) once, and once in פָּעֲפַע [comp. p. 176 (γ)] (*to be very beautiful*), and once in *Hθ.* (*to beautify oneself*).

KAL

PAST [יָפָה 3 s. *m.*], יָפִית 2 s. *f.* (like גָּלִית in Tab. XXIII), יָפוּ 3 pl.;

FUT. יִיף 3 s. *m.* apocopated—for יִיפֶה—(in וַיִּיף Ez. xxxi. 7), תִּיפִי 2 s. *f.* (in וַתִּיפִי Ez. xvi. 13).

Pĭ-êl

Fut. יְיַפֶּה 3 s. *m.* in יְיַפֵּהוּ (with Aff. —ֵהוּ *him*);

פָּעְפַּע

Past יָפְיָפִיתָ 2 s. *m.*, Ps. xlv. 3.;

Hithpă-êl

Fut. תִּתְיַפִּי 2 s. *f.*

יצא (*to go out*, *go out from*) used only in *Kal*, *Hφ.*, and *Hoph.*

Kal

Infin. *יָצֹא Abs., צֵאת Constr. (בְּצֵאת, כְּצֵאת, לָצֵאת—but לְצֵאת in actual construction—מִצֵּאת, and with Affs. צֵאתוֹ, צֵאתְךָ, etc.);

Past יָצָא 3 s. *m.*, יָצְאָה 3 s. *f.* (p. יָצָֽאָה׃), יָצָאתָ 2 s. *m.*, יָצָאת 2 s. *f.*,
יָצָאתִי 1 s. (once יָצָתִי, Job i. 21, 'lacking א'),
יָצְאוּ 3 pl. (p. יָצָֽאוּ׃,—w. Aff. *me* יְצָאֻנִי Jer. x. 20),
יְצָאתֶם 2 pl. *m.*, יָצָאנוּ 1 pl.;

Partic. *יֹצֵא s. *m.*, * יֹצֵאת s. *f.* (הַיּוֹצֵת Deut. xxviii. 57, with the Note "lacking א," comp. § 98)—שֶׁיֹּצָא, Eccl. x. 1, is for שֶׁיֹּצְאָה Partic. *K.* s. *f.* with pref. שֶׁ (p. 24, latter part of Note *d*),—
*יֹצְאִים pl. *m.* (i.c. *יֹצְאֵי), *יֹצְאֹת pl. *f.*;

---

* There may be וֹ in the place of —ֹ here.

IMPER. צֵא 2 s. *m.* (& צֵאָה׃, with הָ, in Pause), צְאִי 2 s. *f.*,
צְאוּ 2 pl. *m.*, p. צֵאוּ׃ (יצאו, Jer. l. 8, is *Kthiv* for
צֵאוּ *Kri*), צְאֶינָה 2 pl. *f.*;

FUT. יֵצֵא 3 s. *m.*, תֵּצֵא 3 s. *f.* & 2 s. *m.*, etc. (like יֵשֵׁב,
etc., in Tab. XVIII, but)
תֵּצֶאנָה 3 & 2 pl. *f.* (and תֵּצֶאןָ 3 pl. *f.*, Ex. xv. 20).
With ו Conversive the ◌ֵ of אֵ remains,—thus
וַיֵּצֵא, וַתֵּצֵא, etc.

HIPH-ÎL

INFIN. הוֹצִיא, לְהוֹצִיא, etc.,—and, with Affs.,
(*my bringing out*) הוֹצִיאִי (this is *Kri*, for הוציא
Kthiv, in Jer. vii. 22), etc.,
(*to bring him out*) לְהוֹצִאֵהוּ, etc.;

PAST הוֹצִיא 3 s. *m.* (& הוֹצִא Deut. xxii. 14),—with Affs.,
(*thee m.*) הוֹצִיאֲךָ & הוֹצִאֲךָ, (*me*) הוֹצִיאַנִי,
(*them m.*) הוֹצִיאָם, (*us*) הוֹצִיאָנוּ;—
הוֹצֵאתָ 2 s. *m.*—w. Affs. (*him*) הוֹצֵאתוֹ, etc.,—
הוֹצֵאת 2 s. *f.*, (for וְהוֹצֵאתְ 2 s. *f.* 1 K. xvii. 13,
see Pt. I, § 29, Note †),
הוֹצֵאתִי 1 s.,—w. Affs. (*them m.*) הוֹצֵאתִים, etc.,—
הוֹצִיאוּ 3 pl., הוֹצֵאתֶם 2 pl. *m.*;

PARTIC. מוֹצִיא s. *m.* (& מוֹצֵא once, Ps. cxxxv. 7),—w. Affs.,
מוֹצִיאוֹ, etc., (הַמּוֹצִיאֲךָ *The One bringing thee out*,
Deut. viii. 14 & xiii. 11),—
מוֹצִיאִים pl. *m.*, & מוֹצִאִים, i.c. מוֹצִאֵי;

IMPER. הוֹצֵא 2 s. *m.* (and הוֹצִיאָה with ה),—also הוֹצִיא Is. xliii. 8 (which may however be Infin.);—
*הַיְצֵא Gen. viii. 17 is *Kri* for הוצא *Kthîv*,—w. Affs.,
(*it f.*) הוֹצִיאָהּ, (*me*) הוֹצִיאֵנִי, (*them m.*) הוֹצִיאֵם,—
הוֹצִ֫יאִי 2 s. *f.*, הוֹצִיאוּ 2 pl. *m.*,—and, with Affs.,
(*him*) הוֹצִיאֻהוּ, (*her*) הוֹצִיאוּהָ;

FUT. יוֹצִיא 3 s. *m.* (& יֹצִא Job xxviii. 11),—†וַיֹּצֵא, (וַיֹּצִא Ju. xix. 25,—also וַיּוֹצִא),—
w. Affs., (*it f.*) יוֹצִיאָהּ, etc.,—
תּוֹצִיא 3 s. *f.* & 2 s. *m.* (and †תֹּצֵא),—
w. Affs., (*me*) תּוֹצִיאֵנִי, (*us*) תּוֹצִיאֵנוּ,—
יוֹצִיאוּ 3 pl. *m.* (also יֹצִאוּ),—
w. Affs., (*him*) †יֹצִיאֻהוּ (& יֹצִאֻהוּ), (*them m.*) יוֹצִיאוּם,
תּוֹצִיאוּ 2 pl. *m.*, נוֹצִיא 1 pl.

HOPH-ĂL

PAST [הוּצָא 3 s. *m.*], הוּצָאָה 3 s. *f.* in Pause for הוּצְאָה;
PARTIC. [מוּצָא s. *m.*], מוּצֵאת s. *f.*, מוּצָאִים pl. *m.*,
מוּצָאוֹת pl. *f.*

ירא used in *Kal* (*to fear*), *Nφ.* (*to be feared*), and *Pĭ.* (*to put in fear*).

KAL

INFIN. Constr. יְרֹא Josh. xxii. 25, like פְּקֹד; also לְיִרְאָה with ה, cp. § 137 (4, iii),—and לֵרֹא 1 S. xviii. 29,—
מִיִּרְאָתוֹ 2 S. iii. 11 *from his fearing*;

---

* This form is like הַפְקֵד. Similarly, in Ps. v. 9, הַיְשַׁר *Kri* for הושר *Kthîv* (with ֲ before the ר for Euphony).

† There may be וֹ in place of the ֹ here.

PAST יָרֵא 3 s. *m.*, יָרְאָה 3 s. *f.* (p. יָרֵֽאָה׃),
יָרֵאתָ 2 s. *m.*, יָרֵאתִי 1 s.,
יָרְאוּ 3 pl. (יְרֵאוּהוּ with Aff. *him*,
יְרֵאוּךָ w. Aff. *thee m.*, יְרֵאוּנִי w. Aff. *me*),
יְרֵאתֶם 2 pl. *m.* (יְרָאתֶם Josh. iv. 24),
יָרֵאנוּ 1 pl.

PARTIC. יָרֵא s. *m.* (i.c. יְרֵא), יִרְאַת Constr. form of יְרֵאָה s. *f.*,
יְרֵאִים pl. *m.* (i.c. יִרְאֵי, and with Affs. יְרֵאָיו, יְרֵאֶיךָ);

IMPER. יְרָא 2 s. *m.*, יִרְאוּ 2 pl. *m.*;

FUT. *יִירָא 3 s. *m.*
(with ו Convers. וַיִּירָא and sometimes וַיִּרָא),
w. Affs. (*thee m.*) יִרָאֲךָ Jer. x. 7, (*me*) יִירָאֵנִי,—
תִּירָא 3 s. *f.* & 2 s. *m.*,
*תִּירְאִי 2 s. *f.* (p. תִּירָֽאִי׃),
אִירָא 1 s.,—w. Aff. *him* אִירָאֶנּוּ,
יִירְאוּ (& יִרְאוּ Pt. I, § 44) 3 pl. *m.* (p. יִירָֽאוּ׃ & יִרָֽאוּ׃,
also יִרָאֽוּן׃ with ן),—
w. Aff. *thee m.* יִירָאוּךָ & יִרָאוּךָ,—
תִּירֶאןָ 3 pl. *f.* Ex. i. 17,
תִּירְאוּ 2 pl. *m.* (p. תִּירָֽאוּ׃, & תִּירָֽאֽוּן׃ with ן),—
w. Aff. *them m.* תִּירָאוּם and תִּירָאֻם,—
נִירָא 1 pl.

NIPH-ĂL

PARTIC. נוֹרָא s. *m.*, נוֹרָאָה s. *f.*, נוֹרָאוֹת pl. *f.* (w. Aff. *thy m.* נוֹרְאוֹתֶיךָ, Ps. cxlv. 6);

FUT. תִּוָּרֵא 2 s. *m.*, Ps. cxxx. 4.

---

* תראי 2 s. *f.* Is. lx. 5,—but תִּרְאִי in some Bibles.

Pĭ-êl

Infin. יְרֵא (in לְיָרְאֵנִי *to put me in fear*, לְיָרְאָם *to frighten them*);

Past יֵרְאוּ 3 pl. (in יֵרְאֻנִי *they frightened me*);

Partic. מְיָרְאִים pl. *m.*

ירה used in *Kal*, *to cast* (*to place* stones for a pillar, also *to shoot*, *shoot at*,—also *to water*), *Nφ*. *to be shot*, *Hφ*. *to shoot* (also *to teach*, *to point*, and *to cast*).

Kal

Infin. יָרֹה Absol., לִירוֹת (and once לִירוֹא 2 Chr. xxvi. 15);

Past יָרָה 3 s. *m.*, יָרִיתִי 1 s.;

Partic. [*]יוֹרֶה & יֹרֶה s. *m.*, יוֹרִים & יֹרִים pl. *m.*;

Imper. יְרֵה 2 s. *m.*;

Fut. נִירֶה 1 pl. in וַנִּירָם *and we shot at them*, Nu. xxi. 30.

Niph-ăl

Fut. יִיָּרֶה 3 s. *m. he shall be shot* Ex. xix. 13.

Hiph-îl

Infin. לְהוֹרֹת,—w. Aff. *them m.* לְהוֹרֹתָם;

Past הֹרָה (in הֹרָהוּ *he taught him*, הֹרַנִי *he hath cast me*), הוֹרֵתָ 2 s. *m.* in הוֹרֵתָנִי *thou hast taught me* (◌ָ for ◌ַ in Pause),

הוֹרֵיתִי 1s. (and הֹרֵתִי in הֹרֵתִיךָ Prov. iv. 11 (*I have taught thee*).

---

[*] This Participle is used as a Noun for the "*early rain*" in Deut. xi. 14, Jer. v. 24. יוֹרֶא Prov. xi. 25 is taken by some as *Hoph.* Fut. 3 s. *m.* from רוה (יוֹרֶא for יְרֻוֶּה, ◌ָ ŏ), and by others as *Hoph.* Fut. 3 s. *m.* from ירה (יוֹרֶא for יוֹרֶה and this for יוּרֶה—"as הוּדַע for הוֹדַע," which is somewhat questionable, Lev. iv. 23 & 28). It may perhaps be for the יוֹרֶה "*early rain*" above, this being taken figuratively for a "refreshing beneficent one."

Partic. מוֹרֶה s. *m.*, מוֹרִים pl. *m.* (מוֹרְאִים 2 S. xi. 24, w. א 'superfluous'),—w. Affs. מוֹרֶיךָ *thy m. teachers*, מוֹרָֽי׃ *my teachers* (in Pause);

Imper. הוֹרֵה 2 s. *m.* (in הוֹרֵנִי & הֹרֵנִי *teach me*), הוֹרוּ 2 pl. *m.* (in הוֹרוּנִי *teach me*);

Fut. יוֹרֶה 3 s. *m.* (וַיּוֹר *and he shot* 2 K. xiii. 17),—w. Affs., (*him*) יוֹרֶנּוּ & יוֹרֵהוּ, (*me*) יֹרֵנִי, (*them m.*) יֹרֵם, (*us*) יוֹרֵנוּ;

תּוֹרֶה 3 s. *f.* & 2 s. *m.* (in תּוֹרְךָ, p. תֹּרֶֽךָּ׃, *it f. will teach thee*, תּוֹרֵם *thou m. wilt shew them*),

אוֹרֶה 1 s. (w. Aff. *thee* וְאוֹרְךָ *and I will instruct thee* Ps. xxxii. 8),

יוֹרוּ 3 pl. *m. they shall teach* (יֹרוּ *they shall shoot*, and once יֹראוּ 2 S. xi. 24 with א superfluous, יֹרֻהוּ Ps. lxiv. 5 *they will shoot at him*), יוֹרוּךָ *they shall teach thee m.*

ירה (the ה being consonantal) is a Root supposed by some for the word תִּרְהוּ Is. xliv. 8, which would then be *K.* Fut. 2 pl. *m.* for תִּירְהוּ of which they suppose the meaning to be *ne stupeatis.* A Metheg might have been expected under the ת then, thus תִּֽ.—Others (as R. D. Kimk̄hi, and so Fürst) take the word to be from a Root רהה in the sense of "fearing."

כוה used only in *Nφ.* (*to be burned*).

Niph.

Fut. תִּכָּוֶה 2 s. *m.*, תִּכָּוֶינָה 3 pl. *f.*

לוה used in *K.* (*to stick to, abide with,*—once, Eccl. viii. 15,—elsewhere *to borrow*), *Nφ.* (*to be joined to, united with*), *Hφ.* (*to lend, lend to*).

Kal
Past לָוִינוּ 1 pl.
Partic. לֹוֶה s. *m.*
Fut. יִלְוֶה in יִלְוֶנּוּ 3 s. *m.* w. Aff. *him*,
תִּלְוֶה 2 s. *m.*

Niph.
Past נִלְוָה 3 s. *m.* (הַנִּלְוָה with the ה of § 98, Is. lvi. 3),
נִלְווּ 3 pl.;
Partic. נִלְוִים pl. *m.*;
Fut. יִלָּוֶה 3 s. *m.*, יִלָּווּ 3 pl. *m.*

Hiph.
Past הִלְוִיתָ 2 s. *m.*;
Partic. מַלְוֶה s. *m.*;
Fut. יַלְוֶה in יַלְוְךָ 3 s. *m.* w. Aff. *thee m.*,
תַּלְוֶה in תַּלְוֶנּוּ 2 s. *m.* w. Aff. *him.*

נאה *to be beautiful, becoming* (or *suitable*), used as a Verb only in נַאֲוָה, Ps. xciii. 5, Past 3 s. *m.* (as some say), and נָאווּ Is. lii. 7 & Song i. 10, Past 3 pl.

These words some have taken to be *Kal*, others *Pi-êl*, others *Pilêl* [the ו being supposed to stand for the repeated 3^d^ Rt-letter ה,—and so in הִשְׁתַּחֲוָה in Tab. XXIII, Note (†)]. The first one has also been supposed to be *Niph.* Past 3 s. *m.* of אוה.*

---

* So R. D. K. in his Lexicon; but in his Commentary he connects the word with נאה, merely mentioning the other as possible.

We might perhaps suppose נָאווּ to be 'compounded' of the two forms נָאוּ and נָוּ (fr. נוה) 'mixed' up together. And נַאֲוָה may be a Noun "*beauty*," or "*that which is becoming*," of the same form as גַּאֲוָה from גאה.

Obs. נָאוֶה s. *m.*, and *נָאוָה s. *f.*, are Adjectives.

נבא *Nφ.* and *Hθ.* *to prophesy* (*Hθ.* also *to offer oneself for prophesying*).

NIPH-ĂL

INFIN. הִנָּבֵא in בְּהִנָּבְאוֹ, לְהִנָּבֵא (w. Aff. *his*, also †בְּהִנָּבְאֹתוֹ Zech. xiii. 4), כְּהִנָּבְאִי (w. Aff. *my*);

PAST נִבָּא 3 s. *m.*, נִבֵּאתָ 2 s. *m.* (נִבֵּיתָ Jer. xxvi. 9), נִבֵּאתִי 1 s., נִבְּאוּ 3 pl. (p. נִבָּֽאוּ׃);

PARTIC. נִבָּא s. *m.*, נִבָּאִים and נִבְּאִים (i.c. נִבְּאֵי);

IMPER. הִנָּבֵא 2 s. *m.*;

FUT. יִנָּבֵא 3 s. *m.*, תִּנָּבֵא 2 s. *m.*,
יִנָּבְאוּ 3 pl. *m.*, תִּנָּבְאוּ 2 pl. *m.*;

HITHPA-ÊL

INFIN. הִתְנַבּוֹת, with מ prefixed 1 S. x. 13;

PAST הִתְנַבִּיתָ 2 s. *m.*, 1 S. x. 6,
הִנַּבֵּאתִי 1 s. (for הִתְנַ׳) Ezek. xxxvii. 10,
הִנַּבְּאוּ 3 pl. (for הִתְנַ׳) Jer. xxiii. 13;

PARTIC. מִתְנַבֵּא s. *m.*, מִתְנַבְּאִים pl. *m.*, מִתְנַבְּאוֹת pl. *f.*;

FUT. יִתְנַבֵּא 3 s. *m.*, יִתְנַבְּאוּ 3 pl. *m.*

נבב used only in *K.* Partic (2) נָבוּב s. *m.* "*hollow*," i.c. נְבוּב.

---

* For which we find נָוָה, in הַנָּוָה Jer. vi. 2.

† Some give this as *Hithpă-êl*, *i.e.* הִנָּבְ׳ for הִתְנַבְּאוֹתוֹ.

נגה used only in *K.* (*to shine*), and *Hφ.* (*to cause to shine, to lighten*).

Kal

Past נָגַהּ 3 s. *m.*;

Fut. יִגַּהּ 3 s. *m.*;

Hiph.

Fut. יַגִּיהַּ 3 s. *m.*

נדד *Kal to move, move away,*—also *to be driven away,* as in ***Pŭ.*** & *Hoph.*;—*Hφ. to drive away*; *Hθ. to move oneself, move oneself away.*

Kal

Infin. נְדֹד;

Past נָדְדָה 3 s. *f.*, נָדְדוּ 3 pl. (p. נָדָֽדוּ׃);

Partic. נֹדֵד (or נוֹדֵד) s. *m.*, נוֹדֶדֶת s. *f.*, נֹדְדִים pl. *m.*;

Fut. יִדּוֹד 3 s. *m.* Na. iii. 7, תִּדַּד 3 s. *f.* G. xxxi. 40, יִדֹּדוּן 3 pl. *m.* (with ן) Ps. lxviii. 13.

Pŭ-ăl נוֹדַד 3 s. *m.* Tab. XXI (IV).

Hiph-îl יְנִדּוּ 3 pl. *m.* in יְנִדֻּהוּ (with Aff. הוּ *him*).

Hoph-ăl

Partic. מֻנָּד (al. מֻנָד fr. נוד) s. *m.* 2 S. xxiii. 6;

Fut. יֻדַּד 3 s. *m.*

Hithpă-êl

Past הִתְנוֹדְדָה 3 s. *f.*;

Fut. תִּתְנוֹדָד 2 s. *m.* (in pause, cp. § 166 (*c*)), יִתְנוֹדְדוּ 3 pl. *m.*

נדה used only in *Pĭ. to remove as unclean.*

Pĭ-êl

Partic. מְנַדִּים pl. *m.* (& מְנַדֵּיכֶם with Aff. כֶם 2 pl. *m.*).

נהה used only in *Kal* and *Nφ*. *to lament.*

KAL

PAST נָהָה 3 s. *m.*;

IMPER. נְהֵה 2 s. *m.*

NIPH-ĂL

FUT. יִנָּהוּ 3 pl. *m.* 1 S. vii. 2, where some give the Chald. sense *to be congregated.*

נוא used only in *Hφ*. *to hold back, to refuse*;—also (in E.V.) *to discourage*, and *to break, to disallow, to make of none effect.*

HIPH.

PAST הֵנִיא 3 s. *m.*;

FUT. יָנִיא 3 s. *m.* (יָנִי Ps. cxli. 5),

יָנִיאוּ 3 pl. *m.*, תְּנִיאוּן 2 pl. *m.* (with ן) *Krî* for

תנואון *Kthîv* Nu. xxxii. 7.

נוב used only in *K.* (*to flourish, grow, abound, abound with,*) and *Pi.* (*to make to flourish*—E.V. *to make cheerful* or *grow*, Zech. ix. 17),—like קום in Tab. XX.

נוד *to move about*, etc., used only in *Kal, Hφ.* & *Hθ.*,—like קום in Tab. XX.—For תָּנֹד (Jer. xvi. 5) 2 s. *m.* Fut. *K.*, comp. § 224.

נוה used only in *Kal* (*to remain at home*) and *Hφ.* (*to prepare a home*,—or *to glorify*, נוה=נאה,—Ex. xv. 2).

KAL

FUT. יִנְוֶה 3 s. *m.*

HIPH-ÎL

FUT. אַנְוֶה in אַנְוֵהוּ 1 s. with Aff. ֵהוּ— *him.*

נוח *to rest* used only in *Kal, Hφ.* & *Hoph.* (like קום in Tab. XX, but comp. also § 234).

[Note. Some give as from this Root the following forms (which are given as from ינח by others, see § 213 and the Note there)—*Hφ. to place, allow, leave, let alone,* etc., and *Hoph. to be placed, to be left*:—

Hiph.

Infin. לְהַנִּיחַ

Past הִנִּיחַ 3 s. *m.* (& הִנַּחַ 1 K. viii. 9),

הִנַּחְתָּ 2 s. *m.*, הִנַּחְתִּי 1 s.,

הִנִּיחוּ 3 pl., הִנַּחְתֶּם 2 pl. *m.*;

Partic. מַנִּיחַ s. *m.*;

Imper. הַנַּח 2 s. *m.* (& הַנִּיחָה with ה),

הַנִּיחוּ 2 pl. *m.* (& הַנִּחוּ);

Fut. יַנִּיחַ 3 s. *m.* (וַיַּנַּח),

with Affs. (*him*) יַנִּחֵהוּ & יַנִּיחֵהוּ, (*them m.*) יַנִּיחֵם,

תַּנַּח 3 s. *f.* & 2 s. *m.* (short for תַּנִּיחַ),—

with Affs. (*me*) תַּנִּיחֵנִי, (*us*) תַּנִּחֵנוּ,—

אַנִּיחַ 1 s. in שֶׁאַנִּיחֶנּוּ (Eccles. ii. 18) with pref. שֶׁ *that* and Aff. *him*,

יַנִּיחוּ 3 pl. *m.*,—and, with Affs.,

(*him*) יַנִּחֻהוּ, (*them m.*) יַנִּיחוּם & יַנִּחוּם.

Hoph-ăl

Partic. מֻנָּח s. *m.*—(For הֻנִּיחָה, see § 213 end).]

נוט only in תָּנוּט *Kal* Fut. 3 s. *f. it will be moved.*

נום *to slumber*: used only in *Kal* [like קום in Tab. XX].

נון only in יִנּוֹן (*Krî* Ps. lxxii. 17, *it shall be continued* E.V., for ינין *Kthîv*)—*Nϕ. Fut.* 3 s. *m.* like יִקּוֹם in Tab. XX.

נוס *to flee*: used only in *Kal* and *Hϕ.*,* like קום in Tab. XX.

נוע *to move to and fro*: used only in *Kal*, *Nϕ.* and *Hϕ.*, like קום in Tab. XX, but comp. also § 234.

נוף used in *Kal* (only נַפְתִּי Prov. vii. 17, *I have sprinkled*), *Pi.* (only יְנֹפֵף Is. x. 32, *he shall shake*), and *Hϕ. to wave, sift, move backwards and forwards,*—like קום in Tab. XX; but besides the regular Infin. *Hϕ.* לְהָנִיף we find also לַהֲנָפָה Is. xxx. 28 with ל prefixed and ָה at the end. The *Hϕ.* Past 2 s. *m.* is הֲנַפְתָּ (§ 242). The 1 s. however is הֲנִיפוֹתִי Job xxxi. 21. *Hoph.* Past הוּנַף 3 s. *m. it hath been waved.*

נוץ only in *Hϕ. to blossom.*

Hiph-îl

Past הֵנֵצוּ 3 pl.;

Fut. יָנֵאץ (Eccles. xii. 5) 3 s. *m.* . [Others take this to be from נאץ, *Hϕ.* Fut. 3 s. *m.* for יְנָאֵץ, in the sense of "*giving disgust.*"]

[נוק]. 'Borrowed' in form from this Root we find וַתְּנִיקֵהוּ Ex. ii. 9—*Hϕ.* Fut. 3 s. *f.* with ו Convers.,—in the sense of the Root ינק (*K. to suck, Hϕ. to suckle*).

נוש only in וָאָנוּשָׁה Ps. lxix. 21, *and I am full of heaviness*, E.V.), *Kal* Fut. 1 s. with ו Convers. & ה at the end.

---

* For a word in Is. lix. 19, and another in Ps. lx. 6, see נסס rather.

נזה used only in *K.* (*to be sprinkled,* E.V.) and *Hφ.* (*to sprinkle,* E.V.);—Gesenius gives "*shall make to jump up*" instead of "*shall sprinkle*" for יַזֶּה in Is. lii. 15. Fürst observes: "nil impedit quominus etiam hoc loco ingenitam verbi significationem retineamus."

KAL

FUT. יִזֶּה 3 s. *m.*, apocop. יֵז (in וְיֵז Is. lxiii. 3), and with ו Convers. וַיֵּז 2 K. ix. 33;

HIPH.

PAST הִזָּה 3 s. *m.*, הִזֵּיתָ 2 s. *m.*,

PARTIC. מַזֵּה Constr. form of מַזֶּה s. *m.*,

IMPER. הַזֵּה 2 s. *m.*,

FUT. יַזֶּה 3 s. *m.*, apocop. (& with ו Convers.) וַיַּז.

נחה used only in *Kal* and *Hφ.* *to guide, lead.*

KAL

PAST [נָחָה] 3 s. *m.* (in וְנָחֲךָ *and He will guide thee m.*, נָחַנִי *He hath led me,* נָחָם *He led them*), נָחִיתָ 2 s. *m.*;

IMPER. נְחֵה 2 s. *m.* (with Aff., נְחֵנִי *lead me*);

HIPH-ÎL

INFIN. לְהַנְחֹתָם *to lead them* Neh. ix. 19, & לַנְחֹתָם Ex. xiii. 21 comp. § 137 (3) Note (†).

PAST הִנְחָה 3 s. *m.* (in הִנְחַנִי *He led me*),

הִנְחִיתָ 2 s. *m.* (in הִנְחִיתָם *Thou didst lead them*);

FUT. יַנְחֶה 3 s. *m.* (in יַנְחֶנּוּ, w. Aff. *him,* יַנְחֵנִי w. Aff. *me,* יַנְחֵם w. Aff. *them m.*),

תַּנְחֶה 3 s. *f.* or 2 s. *m.*,—

w. Affs., (*me*) תַּנְחֵנִי, (*them m.*) תַּנְחֵם,—

אַנְחֶה 1 s. (in אַנְחֵהוּ w. Aff. *him,* and אַנְחֶנָּה w. Aff. *her*),

יַנְחוּ 3 pl. *m.* (in יַנְחוּנִי w. Aff. *me*).

נטה used only in *Kal* (*to incline, extend, pitch* tent, etc.), *Nφ.* (*to be extended*, etc.), and *Hφ. to cause to incline*, or *decline*, etc.).

KAL

INFIN. נְטוֹת Constr., לִנְטוֹת or לִנְטֹת, etc.,
בִּנְטֹתִי (w. Aff. *my*), כִּנְטוֹתוֹ (w. Aff. *his*);

PAST נָטָה 3 s. *m.*, נָטְתָה 3 s. *f.*, נָטִיתָ 2 s. *m.*, נָטִיתִי 1 s.,
נָטוּ 3 pl. (נָטָיוּ Ps. lxxiii. 2, *Krî* for נטוי *Kthîv*);

PARTIC (1) נוֹטֶה s. *m.* (or נֹטֶה) and with Aff. *them m.* נוֹטֵיהֶם;

PARTIC (2) נָטוּי s. *m.*, נְטוּיָה s. *f.*, נְטוּיוֹת pl. *f.* *Krî* for נטוות *Kthîv* Is. iii. 16 (comp. 1 S. xxv. 18);

IMPER. נְטֵה 2 s. *m.*;

FUT. יִטֶּה 3 s. *m.* (apocop. יֵט, and יֶט־ when unaccented),
תִּטֶּה 3 s. *f.* or 2 s. *m.* (apocop. תֵּט),
יִטּוּ 3 pl. *m.*, נִטֶּה 1 pl.

NIPH-ĂL

PAST נִטָּיוּ 3 pl.;

FUT. יִנָּטֶה 3 s. *m.*, יִנָּטוּ 3 pl. *m.*

HIPH-ÎL

INFIN. לְהַטֹּת or לְהַטּוֹת, w. Aff. *her* לְהַטֹּתָהּ;

PAST הִטָּה 3 s. *m.*,—w. Aff. *him* הִטָּהוּ,
הִטְּתָה in הִטַּתּוּ 3 s. *f.* with Aff. *him*,
הִטִּיתִי 1 s., הִטּוּ 3 pl., הִטִּיתֶם 2 pl. *m.*;

PARTIC. מַטֶּה s. *m.*, מַטִּים pl. *m.* (i.c. מַטֵּי);

IMPER. הַטֵּה 2 s. *m.* (apocop. הַט), הַטִּי 2 s. *f.*, הַטּוּ 2 pl. *m.*;

FUT. יַטֶּה 3 s. *m.* (apocop. יַט),—and, with Affs.,
(*him*) יַטֶּנּוּ & יַטֵּהוּ,
(*thee m.*) יַטֶּךָּ׃ Job xxxvi. 18 (in Pause for יַטְּךָ),
תַּטֶּה 3 s. *f.* or 2 s. *m.* (apocop. תַּט),—
with Aff. *him* תַּטֵּהוּ,
אַטֶּה 1 s. (apocop. אַט, p. אָט׃), יַטּוּ 3 pl. *m.*

ניר *to till* only in נִירוּ Imper. *Kal* 2 pl. *m.*

נכא *Nφ. to be crushed*: only in נִכְּאוּ (Job xxx. 8) 3 pl. Past *Nφ.* [Some give this from נכה (*Nφ.* Past 3 pl., for נִכּוּ)].

נכה used in *Hφ.* (*to smite*), and *Nφ.* & *Pŭ.* & *Hoph.* (*to be smitten*).

NIPH-ĂL

PAST נִכָּה 3 s. *m.*

PŬ-ĂL

PAST נֻכָּתָה 3 s. *f.* (in Pause for נֻכְּתָה), נֻכּוּ 3 pl.

HIPH-ÎL

INFIN. הַכֵּה Absol., (הַכּוֹת, בְּהַכּוֹת, לְהַכּוֹת, מֵהַכּוֹת, and with Affs. הַכֹּתוֹ & הַכּוֹתוֹ הַכֹּתָהּ, הַכֹּתְךָ p. ־ֶךָ׃, הַכֹּתִי, הַכֹּתָם);

PAST הִכָּה 3 s. *m.*,—and, with Affs.,
(*him*) הִכָּהוּ, (*thee m.*) הִכְּךָ, (*me*) הִכַּנִי, p. ־ָנִי׃,
(*them m.*) הִכָּם,—
הִכִּיתָ 2 s. *m.* (& הִכִּיתָה with ה, § 138 B. i.),—and, with Affs., (*him*) הִכִּיתוֹ, (*me*) הִכִּיתָנִי Nu. xxii. 28 Pause-form of הִכִּיתַנִי [comp. § 167, ii. (2)], (*us*) הִכִּיתָנוּ, (*them m.*) הִכִּיתָם,—
הִכֵּיתִי 1 s.,—but, with Affs.,
(*him*) הִכִּתִיו, (*thee m.*) הִכִּתִיךָ, (*thee f.*) הִכִּיתִיךְ,—
הִכּוּ 3 pl.,—and, with Affs.,
(*him*) הִכֻּהוּ, (*me*) הִכּוּנִי, (*them m.*) הִכּוּם,—
הִכִּיתֶם 2 pl. *m.*;

PARTIC. מַכֶּה s. *m.* (i.c. מַכֵּה, and with Affs. מַכֵּהוּ *one smiting him*, מַכֵּךְ *one smiting thee f.*),
מַכִּים pl. *m.*, מַכּוֹת pl. *f.*;

IMPER. הַכֵּה 2 s. *m.* (apocop. הַךְ, and with Aff. —ֵנִי *me* הַכֵּינִי),

הַכּוּ 2 pl. *m.* (with Affs. הַכֻּהוּ, הַכּוּם);

FUT. יַכֶּה 3 s. *m.*, apocop. יַךְ,

with ו Convers. וַיַּכֶּה and וַיַּךְ (p. וַיָּךְ׃),—

with Affs., (*him*) יַכֶּנּוּ & יַכֵּהוּ (once יַכּוֹ 2 S. xiv. 6), (*her*) יַכֶּהָ, (*thee m.*) יַכְּכָה, p. יַכֶּכָּה׃ [כָה for ךָ, comp. Note ϵ (iv) on Tab. XXVIII], (*them m.*) יַכֵּם,

תַּכֶּה 3 s. *f.* or 2 s. *m.*, apocop. תַּךְ, w. ו Convers. וַתַּךְ, תַּכֶּנּוּ (Prov. xxiii. 13 & 14) 2 s. *m.* w. Aff. —ֶנּוּ *him*,

אַכֶּה 1 s., apocop. אַךְ,

with ו Convers. וָאַכֶּה and וָאַךְ,—

with Affs. (*him*) אַכֶּנּוּ & אַכֵּהוּ, (*thee m.*) אַכֶּכָּה 2 S. ii. 22—Pause-form of אַכְּכָה with the Accent —֙ *Pashta* [כָה for ךָ, comp. Note ϵ (iv) on Tab. XXVII],—

יַכּוּ 3 pl. *m.*, and w. ו Convers. וַיַּכּוּ,—

with Affs., (*him*) יַכֻּהוּ, (*her*) יַכּוּהָ, (*thee m.*) יַכּוּךָ, (*them m.*) יַכּוּם,—

נַכֶּה 1 pl., with ו Convers. (apocop.) וַנַּךְ,—

with Affs., (*him*) נַכֶּנּוּ & נַכֵּהוּ, (*them m.*) נַכֵּם;

HOPH-ĂL

PAST הֻכָּה 3 s. *m.* (once הוּכָּה Ps. cii. 5, cp. Pt. I, § 14, N.B.),

הֻכְּתָה 3 s. *f.*, הֻכֵּיתִי 1 s., הֻכּוּ 3 pl.;

PARTIC. מֻכֶּה s. *m.* (i.c. מֻכֵּה), מֻכָּה s. *f.*,

מֻכִּים pl. *m.* (i.c. מֻכֵּי);

FUT. יֻכּוּ 3 pl. *m.*, תֻּכּוּ 2 pl. *m.*

נלה only in the *Hφ.* Infin. כַּנְּלֹתְךָ *on thy ceasing* [for כְּהַנְ׳, cp. § 137 (3) Note (†). The Dagesh of the נ is Euphonic].

נסה used only in *Pĭ. to tempt, try, adventure,* etc.

Pĭ-êl

Infin. נַסּוֹת, לְנַסּוֹת, and with Affs. נַסֹּתוֹ, etc.;
Past נִסָּה 3 s. *m.* (with ה Interrog. הֲנִסָּה Deut. iv. 34 & Job iv. 2),—
with Aff. (*him*) נִסָּהוּ,
נִסְּתָה 3 s. *f.*,
נִסִּיתָ 2 s. *m.*, in נִסִּיתוֹ 2 s. *m.* w. Aff. *him* Deut. xxxiii. 8,
נִסִּיתִי 1 s.,
נִסּוּ 3 pl. in נִסּוּנִי with Aff. *me* Ps. xcv. 9,
נִסִּיתֶם 2. pl. *m.*;
Partic. מְנַסֶּה s. *m.*,
Imper. נַס 2 s. *m.*, and with Aff. *me* נַסֵּנִי;
Fut. יְנַסֶּה 3 s. *m.* in וַיְנַסֵּם with ו Convers. and Aff. *them m.*,
אֲנַסֶּה 1 s.,—and, with Affs.,
(*him*) אֲנַסֶּנּוּ,
(*thee m.*) אֲנַסְּכָה Eccl. ii. 1 [כָה for ךָ, comp. Note ϵ (iv) on Tab. XXVIII].
יְנַסּוּ 3 pl. *m.*,
תְּנַסּוּ 2 pl. *m.* (and, with ן, תְּנַסּוּן).

נסס used only in *K.* Partic (1) נֹסֵס s. *m.*, and in *Pĭ.* & *Hθ.* like סבב in Tab. XXI.

נצא *to fly away* used only in נָצֹא Infin. Absol. *Kal*, Jer. xlviii. 9, and perhaps in נָצוּ (Lam. iv. 15), 3 pl. Past *Kal.* This would then be for נָצְאוּ as כָּלוּ 1 S. vi. 10 for כָּלְאוּ, etc. But

נצה (I) is generally given as the Root of that נָצ֥וּ (Lam. iv. 15), and by some as the Root of נָצֹא Jer. xlviii. 9 (the **א** being supposed to stand for the **ה**).

נצה (II) is used in *Nφ*. & *Hφ*. *to strive* (*Kal* once, Jer. iv. 7, תִּצֶּינָה *they f. shall be laid waste*, E.V.)—[For נָצוּ Lam. iv. 15, see under **נצא** and **נצה** (I).]

Niph-ăl
  Partic. נִצִּים pl. *m.*;
  Fut. יִנָּצוּ 3 pl. *m.*;
Hiph-îl
  Infin. הַצּוֹת in בְּהַצּוֹתוֹ & בְּהַצֹּתָם;
  Past הִצּוּ 3 pl.

נצץ only in נֹצְצִים *sparkling*, *Kal* Partic. pl. *m.*, Ez. i. 7.

נקה used in *Kal* (only once) *to be clear* or *unpunished*, in *Nφ*. in the same sense, and *to be cut off*, and in *Pĭ. to clear, to hold guiltless.*

Kal
  Infin. Absol. נָקֹה Jer. xlix. 12.
Niph-ăl
  Infin. הִנָּקֵה Absol.;
  Past נִקָּה 3 s. *m.*, נִקְּתָה 3 s. *f.* (p. נִקָּֽתָה׃),
    נִקִּיתָ 2 s. *m.*, נִקֵּיתִי 1 s.;
  Imper. הִנָּקִי 2 s. *f.*;
  Fut. יִנָּקֶה 3 s. *m.*, תִּנָּקֶה 2 s. *m.*, תִּנָּקוּ 2 pl. *m.*
Pĭ-êl
  Infin. נַקֵּה Absol.;
  Past נִקֵּיתִי 1 s.;

IMPER. נַקֵּה 2 s. *m.* (in נַקֵּנִי with Aff. ـֵנִי *me*);

FUT. יְנַקֶּה 3 s. *m.*,

תְּנַקֶּה 2 s. *m.* (in תְּנַקֵּהוּ with Aff. ـֵהוּ *him*, תְּנַקֵּנִי with Aff. ـֵנִי *me*),

אֲנַקֶּה 1 s. (in אֲנַקֶּךָּ with Aff. ךָ *thee*, in Pause).

נשׂא used in *Kal* (*to bear, lift up, take away, pardon*, etc.), *Nφ.* (*to be borne*, etc.), *Pi.* (*to lift up, exalt*, etc.), *Hφ.* (*to cause to bear, to bring*), and *Hθ.* (*to lift oneself, exalt oneself*).

KAL

INFIN. נָשׂוֹא & נָשֹׂא Absol., נְשׂוֹא & נְשֹׂא & שְׂאֵת Constr. (בִּשְׂאֵת, once בְּשׂוֹא Ps. lxxxix. 10, לָשֵׂאת,—with Affs. שְׂאֵתוֹ, מִשְּׂאֵתוֹ once מִשֵּׂתוֹ Job xli. 17, שְׂאֵתִי once בְּנָשְׂאִי Ps. xxviii. 2);

PAST נָשָׂא 3 s. *m.*,—and, with Affs.,

(*him*) נְשָׂאוֹ, (*thee m.*) נְשָׂאֲךָ,—

נָשְׂאָה 3 s. *f.*,—and with Aff. *me* נְשָׂאַתְנִי,—

נָשָׂאתָ 2 s. *m.* (& נָשָׂאתָה with ה),—

with Aff. (*me*) נְשָׂאתַנִי,—

נָשָׂאת 2 s. *f.* (in נְשָׂאתִים *thou f. hast borne them m.*),

נָשָׂאתִי 1 s.,

נָשְׂאוּ 3 pl. (p. נָשָׂאוּ׃),—once נָשׂוּ 'lacking א' Ez. xxxix. 26, and once (as some say) נָשׂוּא Ps. cxxxix. 20,—

with Aff. *them m.* נְשָׂאוּם,—

נְשָׂאתֶם 2 pl. *m.*;

Partic (1) נשֵׂא s. *m.*, נשְׂאֵת & נשֵׂאת s. *f.*,
נשְׂאִים pl. *m.* (i.c. נשְׂאֵי), נשְׂאֹת & נשְׂאוֹת pl. *f.*;

Partic (2) נָשׂוּא s. *m.* (i.c. נְשׂוּא & נְשֻׂא,—once נְשׂוּי Ps. xxxii. 1, a form ‘borrowed’ from a Root ל׳ה, like גְּלוּי in Tab. XXIII),
נְשֻׂאִים pl. *m.*, נְשֻׂאֹת pl. *f.* in נְשֻׂאֹתֵיכֶם (with Aff. *your m.*) Is. xlvi. 1;

Imper. שָׂא 2 s. *m.* (once נְשָׂא Ps. x. 12, and once נְסָה Ps. iv. 7),—
with Aff. *him* שָׂאֵהוּ,
שְׂאִי 2 s. *f.*,
שְׂאוּ 2 pl. *m.*, and with Aff. *me* שָׂאוּנִי;

Fut. יִשָּׂא 3 s. *m.*,—and, with Affs.,
(*him*) יִשָּׂאֵהוּ, (*her*) יִשָּׂאֶנָּה & יִשָּׂאֶהָ, (*thee m.*) יִשָּׂאֲךָ,
(*me*) יִשָּׂאֵנִי, (*them m.*) יִשָּׂאֵם,—
תִּשָּׂא 3 s. *f.* or 2 s. *m.*,—and, with Affs.,
(*him*) תִּשָּׂאֵהוּ, (*me*) תִּשָּׂאֵנִי, (*them m.*) תִּשָּׂאֵם,—
תִּשְׂאִי 2 s. *f.*,
אֶשָּׂא 1 s., and w. Aff. *him* אֶשָּׂאֶנּוּ,
יִשְׂאוּ 3 pl. *m.*,—and, with Affs.,
(*him*) יִשָּׂאֻהוּ, (*thee m.*) יִשָּׂאוּנְךָ Ps. xci. 12, comp. Note (γ) on Tab. XXVIII,
(*them m.*) יִשָּׂאוּם & יִשָּׂאֻם, (*us*) יִשָּׂאֻנוּ,—
תִּשֶּׂאנָה 3 pl. *f.* (and three times תִּשֶּׂנָה) ‘lacking א’,
תִּשְׂאוּ 2 pl. *m.* (p. תִּשָּׂאוּ׃ and תִּשָּׂאוּן׃),
תִּשֶּׂאינָה 2 pl. *f.*,
נִשָּׂא 1 pl.

NIPH-ĂL

INFIN. הִנָּשֵׂא in בְּהִנָּשֵׂא and בְּהִנָּשְׂאָם (w. Aff. for 3 pl. *m.*),

PAST נִשָּׂא 3 s. *m.* (נִשֵּׂאת Zech. v. 7. is Partic. s. *f.*);

PARTIC. נִשָּׂא s. *m.*,
נִשָּׂאָה s. *f.* (& נִשֵּׂאת instead of נִשֵּׂאֶת),
נִשָּׂאִים pl. *m.*,
נִשָּׂאוֹת pl. *f.*;

IMPER. הִנָּשֵׂא 2 s. *m.*, הִנָּשְׂאוּ 2 pl. *m.*;

FUT. יִנָּשֵׂא 3 s. *m.*, אֶנָּשֵׂא 1 s.,
יִנָּשְׂאוּ 3 pl. *m.* (p. יִנָּשֵׂאוּ׃),—also יִנָּשׂוּא once, Jer. x. 5,
תִּנָּשֶׂאנָה 3 pl. *f.*,
תִּנָּשֵׂאוּ 2 pl. *m.* in Pause for תִּנָּשְׂאוּ.

PĬ-ÊL

PAST נִשָּׂא 3 s. *m.* and נִשֵּׂא 2 S. v. 12,—
with Aff. נִשְּׂאוֹ *he exalted him*;

PARTIC. מְנַשְּׂאִים pl. *m.*;

IMPER. נַשֵּׂא 2 s. *m.* in נַשְּׂאֵם (with Aff. ◌ֵם *them m.*);

FUT. יְנַשֵּׂא 3 s. *m.* in וַיְנַשְּׂאֵהוּ and וַיְנַשְּׂאֵם,
יְנַשְּׂאוּ 3 pl. *m.* in יְנַשְּׂאוּהוּ (with Aff. *him*);

HIPH-ÎL

PAST הִשִּׂיאוּ 3 pl.;

HITHPĂ-ÊL

INFIN. הִתְנַשֵּׂא, בְּהִתְנַשֵּׂא;

PARTIC. מִתְנַשֵּׂא s. *m.*;

FUT. יִתְנַשָּׂא 3 s. *m.* (in Pause, cp. § 166 (*c*)),
תִּתְנַשֵּׂא 3 s. *f.* & תִּנַּשֵּׂא Nu. xxiv 7
יִנַּשְּׂאוּ 3 pl. *m.* Dan. xi. 14,
תִּתְנַשְּׂאוּ 2 pl. *m.*

נשׁא (I) used only* in *Nφ.* (*to be deceived*), and *Hφ.* (*to deceive*).

Niph-ăl

Past נִשְּׁאוּ 3 pl.;

Hiph-îl

Infin. הַשֵּׁא Absol.;

Past הִשִּׁיא 3 s. *m.*,—and, with Affs.,

(*thee m.*) הִשִּׁיאֶךָ׃ Obad. *v.* 3—Pause-form not in Pause for הִשִּׁיאֲךָ,

(*me*) הִשִּׁיאַנִי Gen. iii. 13,

הִשֵּׁאתָ 2 s. *m.*,

הִשִּׁיאוּ 3 pl. (in הִשִּׁיאוּךָ, with Aff. *thee m.*);

Fut. יַשִּׁיא 3 s. *m.* (& יַשִּׁא Is. xxxvi. 14),—and with Aff. *thee m.* יַשִּׁאֲךָ,—

יַשִּׁיאוּ 3 pl. *m.*, תַּשִּׁאוּ 2 pl. *m.*

נשׁא (II) used only in *Kal* (*to be a creditor*) & *Hφ.* (*to act as a creditor*).

Kal

Partic. נֹשֶׁא s. *m.*, נֹשְׁאִים pl. *m.* Neh. v. 7—which might however be given under נשׁה (II), as the א here is 'superfluous';—

Hiph-îl

Fut. יַשִּׁיא 3 s. *m.* (יַשִּׁיא *Krî* Ps. lv. 16).

נשׁה (I) used only in *Kal* (*to forget*), *Pi.* (*to make to forget*), and *Hφ.* (*to cause to forget*), also (*to put out of mind*, and so *forget intentionally*).

Kal

Infin. נָשֹׁא Absol. (borrowed from Root נשׁא in form);

---

* For נָשֹׁא *Kal* Infin. Absol. see נשׁה.

Past נָשִׁיתִי 1 s.;

Niph-ăl

Fut. תִּנָּשֶׁה 2 s. *m.* in לֹא תִנָּשֵׁנִי (*thou shalt not be forgotten of Me*, Is. xliv. 21);

Pĭ-êl

Past נִשָּׁה 3 s. *m.* in נַשַּׁנִי with Aff. *me*, Gen. xli. 51, the נַ to suit perhaps the נַ in מְנַשֶּׁה there. The מְנַשֶּׁה is strictly the *Pĭ.* Partic. s. *m.* of נשׁה.

Hiph-îl

Past הִשָּׁה 3 s. *m.* in הִשָּׁהּ (with Aff. הּ ָ *her*, Job xxxix. 17);

Partic. מַשֶּׁה only used as a Noun (in the Constr. form מַשֵּׁה, Deut. xv. 2);

Fut. יַשֶּׁה 3 s. *m.*,

תֶּשִׁי 2 s. *f.* Deut. xxxii. 18, borrowed in form from a non-existing Root שׁהה, perhaps for תֶּשְׁהִי, as some think. Some take the word to be *Kal.* Fut. 2 s. *f.*

נשׁה (II) used only in *Kal* (*to be a creditor*), and *Hφ.* (*to lend, to act as a creditor*).

Kal

Past נָשִׁיתִי 1 s., נָשׁוּ 3 pl.;

Partic. נֹשֶׁה s. *m.* (or נוֹשֶׁה),

נֹשִׁים pl. *m.* and נוֹשִׁים in מִנּוֹשַׁי Is. l. 1 (*from* or *of My creditors*);

Hiph-îl

Fut. יַשֶּׁה 3 s. *m.*, תַּשֶּׁה 2 s. *m.*

[For the Irregular נתן, see Note (B) on Tab. XIX [p. xxvi].

סוא A Root imagined by some (and **סאא** by others) for the word בְּסַאסְּאָה Is. xxvii. 8. There is, however, the undoubted Hebrew Root סאה, from which the word has long been taken and is still taken by many. Thus, for instance, R. D. Kimk̄hi says that

(1) "possibly it is a Noun, in place of סְאָה,—and in it the 1st and 2d Rt-letters are repeated, and the ה at the end is the 3d Rt-letter" (and as an example of the repetition of the 1st and 2d Rt-letters he cites יָפְיָפִיתָ in Ps. xlv. 3);

(2) that "moreover, one might say that it is an Infinitive of an Intensive Voice, and that the 1st Rt-letter only is repeated, as in the word זַרְזִיף from זרף, the first א being the 2d Rt-letter and the second א in the place of the 3d Rt-letter,—and the form of the word therefore בְּפַעְפְּלָה."

[Obs. (i) The Dagesh in the ס of בְּסַאסְּאָה brings the word into more full agreement with the form in (2), by virtually supplying the Quiescent Shva [implied by the Dagesh, Pt. I, § 53, Note (†)] for the close of the syllable after (ַ),—rather than בְּסָאסְאָה.

(ii) The termination being an unusual one for an Infinitive of a Verb ל״ה with pref. בְּ, we prefer R. D. K.'s first-mentioned opinion, *viz.* that the word may be a Noun of reduplicated form.

(iii) Some think that the word is produced by actual repetition of the Noun סְאָה. So Gesenius says (Thesaurus, p. 932.*a*) that it is "contracted from

בְּסְאָה־סְאָה," which he supposes to mean "*ad mensuram,* i.e. *modice.*" But the sense "*moderately*" is rather questionable. And Dr. Ewald, in Note (2) on p. 182 of his *Ausführliches Lehrbuch der Hebr. Sprache,* has a remark on "die ganz verkehrte ableitung von סְאָה סְאָה *mass mass.*" And Fürst on p. 750 of the Concordance writes the words "ejus modi forma composita abhorret a linguæ hebraicæ legibus." It is scarcely necessary to warn the Student against the mistake of supposing that either the Targum or R. D. Kimkhi or Aben Ezra or Rashi make any such statement (at least definitely) respecting the form of the word. The technical term כפולה "*reduplicated*" does not necessarily signify the bodily repetition of a word. And we see no need for imagining a new Hebrew Root (whether סוא or סאא), from which the word in Is. xxvii. 8 may be a פלפל or a פעפע form (Infin. w. pref. בּ and Aff. *her,* as some say) in the sense of "*agitating*" as some suppose, or "*frightening her*" as others fancy, or "*her expulsion*" or "*her foul-dealing*" as others imagine. The reduplicated form from סאה may fairly stand in some such a sense as we might express by "*in measured-measure*" or "*careful measure*" or "*due measure.*" But we may not dwell any longer on this now. A Commentary on the passage would be out of place in this mere List of Verb-forms.]

In the following Roots the 2ᵈ Rt-letter ו is Consonantal, and the forms correspond therefore with those in Tab. XXIII :—

עוה used in *K.* (*to be perverse*), *Nφ.* (*to be perverted* or *perverse*, also *to be distorted with pain*), *Pĭ.* (*to pervert, turn, make crooked*), and (*Hφ. to make perverse, pervert, act perversely*).

KAL

Past עָוְתָה 3 s. *f.*, עָוִינוּ 1 pl. ;

NIPH-ĂL

Past נַעֲוֵיתִי 1 s.,

Partic. נַעֲוֶה s. *m.* found only in the Constr. form נַעֲוֵה;

PĬ-ÊL

Past עִוָּה 3 s. *m.* ;

HIPH.

Infin. הַעֲוֵה Absol., [הַעֲוֹת Constr.] in בְּהַעֲוֹתוֹ w. pref. בּ and Aff. *his*,

Past הֶעֱוָה 3 s. *m.*, הֶעֱוֵיתִי 1 s., הֶעֱווּ 3 pl., הֶעֱוִינוּ 1 pl.

צוה used only in *Pĭ.* (*to command*) and *Pŭ.* (*to to be commanded*).

PĬ-EL

Infin. צַוּוֹת in צַוּוֹתוֹ w. Aff. 3 s. *m.*,—and w. prefs. בְּצַוּוֹת, לְצַוּוֹת, and בְּצַוּוֹתוֹ ;

Past צִוָּה 3 s. *m.*,—and, with Affs.,

(*him*) צִוָּהוּ, (*thee m.*) צִוְּךָ, in Pause צִוֶּךָּ׃,

(*me*) צִוַּנִי, in Pause צִוָּנִי׃,

(*them m.*) צִוָּם, (*us*) צִוָּנוּ,—

צִוְּתָה 3 s. *f.*,—and with Aff. *her* צִוַּתָּה,—

צִוִּיתָ 2 s. *m.* & צִוִּיתָה,—and, with Affs.,

(*me*) צִוִּיתָנִי in Pause, (*us*) צִוִּיתָנוּ,—

צִוִּיתִי 1 s. (& צִוֵּיתִי),—and, with Affs.,

(*him*) צִוִּיתִיו, (*her*) צִוִּיתִיהָ, (*thee m.*) צִוִּיתִיךָ & ־תִךָ,

(*them m.*) צִוִּיתִים & ־תִם,—

Partic. מְצַוֶּה s. *m.* (i.c. ־ֶה), w. Aff. *thee m.* מְצַוְּךָ, and
in Pause ־ֶֽךְּ׃ & ־ֶֽךָּ׃,
מְצַוָּה s. *f.*;

Imper. צַוֵּה 2 s. *m.*, apocop. צַו, צַוּוּ 2 pl. *m.*;

Fut. יְצַוֶּה 3 s. *m.* (apocop. יְצַו, with ו Convers. וַיְצַו and twice וַיְצַוֶּה, which is also *Krî* for ויצוהו *Kthîv* in 2 K. xvi. 15),—and, with Affs.,
(*him*) יְצַוֵּהוּ, (*thee m.*) יְצַוְּךָ, (*them m.*) יְצַוֵּם,
(*us*) יְצַוֵּנוּ,

תְּצַוֶּה 3 s. *f.* or 2 s. *m.*,—and, with Affs.,
וַתְּצַוֵּהוּ (*and she commanded him*) with ו Convers.,
תְּצַוֶּנּוּ *thou m. shalt command him*,—

אֲצַוֶּה 1 s., apocop. אֲצַו, with ו Convers. וָאֲצַוֶּה and once וָאֲצַו,—and, with Affs.,
(*him*) אֲצַוֶּנּוּ, (*thee m.*) אֲצַוְּךָ and in Pause ־ֶֽךְּ׃ & ־ֶֽךָּ׃,

יְצַוּוּ 3 pl. *m.*,

תְּצַוּוּ 2 pl. *m.* in תְּצַוֻּנִי *ye shall command me* and תְּצַוֻּם *ye shall command them m.*;

Pŭ-ăl
Past צֻוָּה 3 s. *m.*, צֻוֵּיתָ 2 s. *m.*, צֻוֵּיתִי 1 s.;
Fut. יְצֻוֶּה 3 s. *m.*

קהה only used in *K.* (of the teeth) *to be dull, blunt, "on edge"* E.V., and *Pĭ. to be very blunt* (Eccles. x. 10).

Kal
Fut. תִּקְהֶינָה 3 pl. *f.*;

Pĭ-êl
Past קֵהָה 3 s. *m.* Eccles. x. 10.

קוא used only in *K.* & *Hφ.* *to spew, spew out.*

Kal

Partic (1) קָאָה s. *f.* Lev. xviii. 28. [The Accent being on the last syllable, this word is properly s. *f.* Partic.—like בָּאָה 1 S. xxv. 19 (as R. D. Kimkhi says) the s. *f.* Partic (1) *K.* of בוא. The rendering in Lev. xviii. 28 should, in accordance with this, be "*as the land is spewing out . . . .*" The word has however been supposed to be a Past-Tense form.]

Imper. קִיוּ 2 pl. *m.* "borrowed" in form from an unused Root קִיה;

Hiph.

Past וַהֲקֵאתוֹ 2 s. *m.* with ו pref. and Aff. *it m.*;

Fut. יָקִיא 3 s. *m.*, with ו Convers. וַיָּקֵא, and—

with Aff. *it m.* וַיְקִאֶנּוּ,—

תָּקִיא 3 s. *f.* or 2 s. *m.*, with ו Convers. וַתָּקִא Lev. xviii. 25,—and

with Aff. *it f.* תְּקִיאֶנָּה.

קוה (I.) used only in *Nφ.* *to be gathered* or *gathered together* (E.V.), and

קוה (II.) used in *K.* (only in Partic. 1) *to wait* or *wait for*, and *Pi.* *to wait* or *wait for* with an Intensity of signification.

Kal (of II.)

Partic (1) קוֹיִם pl. *m.* in קוֹיֵ Constr. form "*waiters of*" = "those waiting for," and—

with Affs. *his*, לְקוָֹו (with pref. ל, Lam. iii. 25),

thy m. קוֶֹיךָ, *my* קוָֹי (in Pause, for קוַֹי) Is. xlix. 23.

Niph. (of I.)
Past נִקְווּ 3 pl. Jer. iii. 17;
Fut. יִקָּווּ 3 pl. *m.* Gen. i. 9.
Pĭ-êl (of II.)
Infin. קַוֹּה & קַוֵּה Absol.;
Past קִוְּתָה 3 s. *f.*,
קִוִּיתִי 1 s.,—w. Aff. *thee m.* קִוִּיתִךָ,—and קִוֵּיתִי in Is. viii. 17.
קִוּוּ 3 pl.,
קִוִּינוּ 1 pl.,—w. Affs., (*him*) קִוִּינֶהוּ, (*thee m.*) קִוִּינוּךָ;
Imper. קַוֵּה 2 s. *m.*;
Fut. יְקַוֶּה 3 s. *m.* apocop. יְקַו and with ו Convers וַיְקַו;
אֲקַוֶּה 1 s., וַאֲקַוֶּה with ו, and וָאֲקַוֶּה with ו Convers.,
יְקַוּוּ 3 pl. *m.*, נְקַוֶּה 1 pl.

רוה used in *K.* (*to be satisfied with, to be saturated with*), *Pĭ.* (*to satisfy, satisfy with, saturate*), and *Hφ.* (*to make satisfied* or *saturated, to give plenteously*).

Kal
Past רָוְתָה 3 s. *f.*;
Fut. יִרְוְיֻן 3 pl. *m.*, נִרְוֶה 1 pl.
Pĭ-êl
Past רִוְּתָה 3 s. *f.*, רִוֵּיתִי 1 s.;
Imper. רַוֵּה 2 s. *m.*;
Fut. אֲרַיָּוֶךְ 1 s. Fut. w. Aff. *thee f.* (Irregular),
יְרַוֻּךָ 3 pl. *m.* w. Aff. *thee m.*
Hiph.
Past הִרְוָה 3 s. *m.*,—w. Aff. *me* הִרְוַנִי,—
הִרְוִיתָ 2 s. *m.* in הִרְוִיתָנִי w. Aff. *me*, in Pause for ־ַנִי,
הִרְוֵיתִי 1 s.;
Partic. מַרְוֶה s. *m.*

שוה used in *K.* (*to be equal,* etc.), *Pĭ.* (*to set, to level,* etc.), *Hφ.* (*to make equal*), and *Nθ.* (*to be alike*), a 'Compound' or 'Mixed' Voice.

KAL
Past שָׁוָה 3 s. *m.*;
Partic (1) שֹׁוֶה;
Fut. תִּשְׁוֶה 2 s. *m.*,
אֶשְׁוֶה 1 s.,
יִשְׁווּ 3 pl. *m.*

PĬ-ÊL
Past שִׁוָּה 3 s. *m.*, שִׁוִּיתִי 1 s.;
Partic. מְשַׁוֶּה s. *m.*;
Fut. יְשַׁוֶּה 3 s. *m.*, תְּשַׁוֶּה 2 s. *m.*

[PU-ĂL given by some for תשוה *Kthîv* Job xxx. 22, where the Noun תֻּשִׁיָּה is *Krî.*]

HIPH.
Fut. אַשְׁוֶה 1 s., תַּשְׁווּ 2 pl. *m.*;

NITHPĂ-ÊL
Past נִשְׁתָּוָה 3 s. *m.*,—which is in form partly *Nφ.* and partly *Hθ.**

תוה used in *Pĭ.* (*to mark* or *make marks,* also *to mark out bounds* —and so *Hθ.*, in a borrowed form, as is supposed),— and *Hφ. to make a mark,* also *to limit*).

PĬ-ÊL
Fut. יְתָו 3 s. *m.* apocop. in וַיְתָו 1 S. xxi. 14 [for וַיְתַוֶּה], תְּתָאוּ 2 pl. *m.* Nu. xxxiv. 7 & 8, 'borrowed' in form from תאה;

---

* For the transposition of the ת of הִתְ with the 1st Rt-letter שׁ, see 'Note' on page 315.

Hiph.

Past הִתְוִיתָ 2 s. *m.*,

הִתְווּ 3 pl., Ps. lxxviii. 41,—this has been supposed to have the sense "*they made to grieve, abhor,* or *repent,*" which however is rather doubtful;—

Hithpă-êl

Past הִתְאַוִּיתֶם 2 pl. *m.*, Nu. xxxiv. 10,—'borrowed' in form from אוה.

NOTE.

(I.) THE TRANSPOSITION OF THE תְ of the Prefix הִתְ (of *Hithpă-êl*) and THE 1ST RT-LETTER in some instances.

(*a*) When the 1st Rt-letter is (1) שׁ, or (2) שׂ, or (3) ס, or (4) צ, the ת of the הת in *Hithpă-êl* forms CHANGES PLACES with that 1st Rt-letter; and,

(*β*) Moreover, when [*a* (4)] the 1st Rt-letter is צ, the ת of הת is replaced by ט.

As examples of the above, we may give the following forms:—

(1) From שׁפך,—הִשְׁתַּפֵּךְ, [יִשְׁתַּפֵּךְ], תִּשְׁתַּפֵּךְ,
From שׁחה,*—הִשְׁתַּחֲוָה, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוֵיתִי, etc.,
מִשְׁתַּחֲוֶה, [הִשְׁתַּחֲוֵה], הִשְׁתַּחֲוִי, הִשְׁתַּחֲווּ,
יִשְׁתַּחֲוֶה (apocop. יִשְׁתַּחוּ, p. יִשְׁתָּחוּ:), etc.;

(2) From שׂכר,—[הִשְׂתַּכֵּר], מִשְׂתַּכֵּר, [יִשְׂתַּכֵּר, etc.];

(3) From סתר,—[הִסְתַּתֵּר], מִסְתַּתֵּר, [יִסְתַּתֵּר], and תִּסְתַּתָּר: (§ 166, *c*);

(4) From צדק,—[הִצְטַדֵּק, יִצְטַדֵּק], נִצְטַדָּק: [Gen. xliv. 16 (§ 166, *c*)],
and so, from ציר formally,†—הִצְטַיַּרְנוּ [Josh. ix. 12 (Past 1 pl.)],
and, from ציר formally,—וַיִּצְטַיָּרוּ [Josh. ix. 4, Fut. 3 pl. *m.*, w. ו Convers. (§ 166 *c*)].

---

* The Student will observe that ו *Consonantal* is introduced, after the ח, in the forms from this Root.—The forms are given also at the foot of Tab. XXIII, in Notes † to ¶.

† We say 'formally,' because the word here belongs *in form* to the Root ציר.—N.B. The י is here Consonantal.

(II.) THE DROPPING OF THE ת of the Prefix הִתְ (of *Hithpă-êl*), and the INSERTION OF DAGESH F. IN THE 1ST RT-LETTER,—in some instances.

(*a*) When the 1st Rt-letter is (1) ד, or (2) ט, or (3) ת, the ת of the הִתְ in *Hithpă-êl* forms is DROPPED, and Dagesh F. is put in the 1st Rt-letter to stand for an implied* letter instead of the ת; thus,

(1) From דבר,—[הִדַּבֵּר], מִדַּבֵּר, [יִדַּבֵּר, etc.],

(2) From טהר,—[הִטַּהֵר], הִטָּהֲרוּ pl. הִטֶּהָרוּ׃ [Nu. viii. 7 (§ 166, *d*)], הִטַּהַרְנוּ, מִטַּהֵר, הִטַּהֲרוּ (Imper.), and וַיִּטָּהֲרוּ (Fut. w. ו Convers.);

(3) From תמם,—[הִתַּמֵּם, מִתַּמֵּם, יִתַּמֵּם], and תִּתַּמָּם׃ [Ps. xviii. 26 & 2 S. xxii. 26 (§ 166, *c*)].

(*β*) Also the ת of the prefix הִתְ (of *Hithpă-êl*) is dropped, and Dagesh F. is inserted in the 1st Rt-letter to stand for an implied letter instead of the ת, SOMETIMES when the 1st Rt-letter is (1) ז,† (2) כ, (3) נ, and (4) שׁ;

(1) From זכה,—once הִזַּכּוּ Imper. *Hθ*. 2 pl. *m*. [Is. i. 16];

---

* In the case of (3), *i.e.* when the 1st Rt-letter is ת, such a form as הִתַּמֵּם (instead of הִתְתַּמֵּם) is in accordance with the general statement of Pt. I, § 55 (12). The occurrence of this form in the case of (1) & (2) may be taken as some evidence of the *likeness in sound* of the letters ד, & ט, and ת,—in old times.

N.B. This being only 'SOMETIMES' so in (*β*) points to some difference between the cases of (*a*) & (*β*),—a *partial likeness* in the sound (it may be), but also an *unlikeness* which may not be disregarded.

† Once, Is. i. 16.—N.B. In the 'Chaldee,' as it is called, we find ד (instead of the ת), and transposition of this and the 1st Rt-letter ז; thus הִזְדַּ' (Dan. ii. 9, *Kri*), instead of הִתְזַ',—comp. the Targum (Onk.) of Lev. xxv. 23, 34, 42,—etc.

(2) (*a*) From כסה,—once תִּכַּסֶּה Fut. *Hθ.* 3 s. *f.* [Prov. xxvi. 26],

N.B. The ת *stands* in the following forms from this Root כסה, *viz.*
Partic. מִתְכַּסֶּה s. *m.*, מִתְכַּסִּים pl. *m.*,
Fut. יִתְכַּס 3 s. *m.* & תִּתְכָּס 3 s. *f.* Pause-form (apocop. for יִתְכַּסֶּה & תִּתְכַּסֶּה), & יִתְכַּסּוּ 3 pl. *m.*,

(*b*) and so, from כון (comp Tab. XX), תִּכּוֹנֵן Fut. *Hθ.* 3 s. *f.* [Nu. xxi. 27], and the Pause-forms תִּכּוֹנָנִי 2 s. *f.* [Is. liv. 14], & יִכּוֹנָנוּ 3 pl. *m.* [Ps. lix. 5],

N.B. the ת *stands* in יִתְכּוֹנָן 3 s. *m.* Pause-form [Prov. xxiv. 3].

(3) (*a*) From נבא,—הִנַּבֵּאתִי *Hθ.* Past 1 s. [Ez. xxxvii. 10] and הִנַּבְּאוּ Past 3 pl. [Jer. xxiii. 13],

N.B. the ת *stands* in the following forms from this Root נבא, *viz.*
הִתְנַבּוֹת *Hθ.* Infin. [1 S. x. 13] and הִתְנַבִּיתָ Past 2 s. *m.* [1 S. x. 6]—both of which are 'borrowed' in form from an unused Root נבה,—
מִתְנַבֵּא Partic. s. *m.*, מִתְנַבְּאִים pl. *m.*, מִתְנַבְּאוֹת pl. *f.*, and
יִתְנַבֵּא Fut. 3 s. *m.*, יִתְנַבְּאוּ 3 pl. *m.*,

(*b*) and so, from נחם,—הִנֶּחָמְתִּי *Hθ.* Past 1 s. Pause-form [Ez. v. 13],

N.B. the ת *stands* in the following forms from this Root נחם, *viz.*
לְהִתְנַחֵם Infin., מִתְנַחֵם Partic. s. *m.*, and יִתְנֶחָם 3 s. *m.* Fut., & אֶתְנֶחָם 1 s. Fut. (Pause-forms),

(*c*) and so, from נשׂא,—תִּנַּשֵּׂא *Hθ.* Fut. 3 s. *f.* [Nu. xxiv. 7] and יִנַּשְּׂאוּ Fut. 3 pl. *m.* [Dan. xi. 14];

N.B. the ת *stands* in the following forms from this Root נשׂא, *viz.*
הִתְנַשֵּׂא Infin., מִתְנַשֵּׂא Partic. s. *m.*, יִתְנַשָּׂא Fut. 3 s. *m.* (Pause-form), תִּתְנַשֵּׂא Fut. 3 s. *f.*, תִּתְנַשְּׂאוּ Fut. 2 pl. *m.*

(4) And so, from שׁמם [comp. Tab. XXI], once
תִּשּׁוֹמֵם *Hθ*. Fut. 2 s. *m*. [Eccles. vii. 16],

N.B. the ת *stands* in the following forms from this Root שׁמם, *viz.* יִשְׁתּוֹמֵם Fut. 3 s. *m*. and אֶשְׁתּוֹמֵם Fut. 1 s.

Note. So, from רום (comp. Tab. XX],—some give אֵרוֹמָם [Is. xxxiii. 10] as *Hθ*. Fut. 1 s. Pause-form, (instead of אֶתְרוֹמָם), but it may also be a 'Mixed' *Nφ*. and *Pŭ*. form, Fut. 1 s.;

N.B. the ת *stands* in יִתְרוֹמֵם *Hθ*. Fut. 3 s. *m*.

(γ) The ת is also dropped in some 'Mixed Voice' forms; thus,

(1) From יסר,—נִוַּסְּרוּ 'Mixed' *Nφ*. & *Hθ*. Past 3 pl. [Ez. xxiii. 48],

(2) From כבס,—הֻכַּבֵּס 'Mixed' *Hoph*. & *Hθ*. Infin. [Lev. xiii. 55 & 56],

(3) From כפר,—נִכַּפֵּר 'Mixed' *Nφ*. & *Hθ*. Past 3 s. *m*. [Deut. xxi. 8],

N.B. the ת *stands* in יִתְכַּפֵּר *Hθ*. Fut. 3 s. *m*.,

(4) From נאץ,—מִנֹּאָץ 'Mixed' *Hθ*. & *Pŭ*. Partic. s. *m*. [Is. lii. 5].

[The 'Note' just given on pages 315–318 is a fuller statement of a matter which has been already mentioned briefly—see Note (***) on p. xv of the Tables. It was necessary to give to the matter this more full treatment, and to bring it thus more prominently before the Student's attention.

There are also several other 'Verb-forms' on which a few remarks will be at least useful to the Student in his BIBLE-reading. Such we will now give in the following (Vth) Section of this Appendix.]

(V). FURTHER REMARKS ON VERB-FORMS.

CERTAIN INFINITIVE FORMS.

INFINITIVE ABSOLUTE.

(1) The INFIN. ABSOL. KAL has mostly the form פָּעוֹל or פָּעֹל. The פָּעֵל form, as גָּדֵל* G. xxvi. 13, is comparatively rare. Of this latter form we have (with ו prefixed) וּבָשֵׁל Ex. xii. 9 (before the PŬ-ĂL Partic. מְבֻשָּׁל,—the two words together† expressing the "*or sodden at all*" of the E.V.).

[Note. The word וּפָרַח, Hos. x. 4, is supposed by some to be the Infin. Absol. (corresponding to the Infin. Absol. כָּרֹת just before it). If so, it is short for וּפָרֹחַ. Such shortening takes place sometimes in the Infin. Constr., See Tab. XVI (3) (B); but it is rare in the Infin. Absolute. Also this word וּפָרַח, in Hos. x. 4, may very well be the Past 3 s. *m*. with ו prefixed—signifying "*and it shall flourish* or *grow*."]

---

* Comp. § 137 (1, b).

† Comp. p. 78, (β) [Note (*) N.B. (2)].

INFINITIVE CONSTRUCT.

(2) (*a*) The INFINITIVE CONSTRUCT KAL has the (—̇)-form פְּעוֹל or פְּעֹל much more frequently than the (—̱)-form פְּעַל (as שְׁכַב mentioned in Note (*) on p. 79). But this פְּעַל form, though less common than the other, must not be lost sight of. [For לַחְמָם see § 169 (*β*) & § 167 (ii).

(*β*) The (—̇)-form of Infin. Constr., with ־ָה at the end [as in § 137 (4, iii)], would in Pause be פְּעֹֽלָה׃. And

(*γ*) The (—̱)-form of Infin. Constr., with ־ָה at the end [as in § 137 (4, iii)], would in Pause be פְּעָֽלָה׃.

Hence,—bearing in mind that

(*δ*) Pause-forms are *not limited* to places of Pause, but occur sometimes with Accents other than Pause-Accents [see § 167 (ii) and the examples there given],—we see that

(*ε*) פְּשֹׁטָה and חֲגֹרָה, in Is. xxxii. 11, and so also רְגָזָה (*ib.*), may—so far as form is concerned—be Infinitive 'Pause-forms not in Pause'; the former two words like פְּעֹלָה in (*β*), and the latter one (רְגָזָה) like פְּעָלָה in (*γ*).

For the sense in which if so they would stand—see 'Note' after (*η*) below.

(*ζ*) These three words, of Is. xxxii. 11, are however taken by some to be Imper. *K.* 2 s. *m.* with ה at the end. They must, then also, be 'Pause-forms not in Pause'; and we should have the somewhat awkward* construction of Singular *Masculine* forms referring to those who are addressed as Plural *Feminine*.

---

* It seems to us rather awkward to have to say "*Shudder-thou* (*m.*), *O ye* (*f.*)-*confident-ones*" for רְגָזָה בֹּטְחוֹת. The reference is to the "confident daughters" בָּנוֹת בֹּטְחוֹת of *v.* 9, to whom the Feminine Verb תִּרְגַּזְנָה is applied in *v.* 10. There is an idiom to which advocates of such a Construction might appeal in support

But the three words need not be Imper. 2 s. *m*. at all. They may be Infinitive forms,* as seen above.

(*η*) Similarly the word עֹרָה† (ib.) may be Infin. KAL of ערר [like סב in Tab. XXI] with ה at the end.

[Note. The Infinitive Construct is often used as a Verbal Noun. Thus the three words in (*ϵ*) may stand for—רְגָזָה "*shuddering,*" פְּשֹׁטָה "*stripping,*" חֲגֹרָה "*girding on*"; and so עֹרָה in (*η*) for "*baring.*" The rendering would then be of the form "[there shall be] *shuddering*, etc."

(*θ*) INFINITIVES WITH 2D RT-LETTER א *or* ה *or* ח *or* ע.

When the 2d Rt-letter is either א or ה or ח or ע, the Infin. *K*. with the ה◌ָ of § 137 (4, iii),—as also the Infin. with Pron.-Affs.,—has

(i.) Sometimes ◌ֳ under that 2d Rt-letter, with ◌ָ *ŏ* under the 1st Rt-letter, as in

לְרָחֳקָה *K*. Infin. w. ל pref. fr. רחק (לִרְחֹק) w. ה◌ָ,

בָּחֳרִי *K*. Infin. w. Aff. *my*, fr. בחר,

מָאֳסָם & מָאָסְכֶם‡ *K*. Infin. w. Affs. *their* (*m*.) & *your* (*m*.) fr. מאס, and

---

of it. But as we think that the Construction is inadmissible here, at least, we need not dwell longer on it. Moreover we cannot venture to argue that רְגָזָה etc. may be SING. *m*. because חִרְדוּ (in Is. xxxii. 11) is PLU. *m*. This last word חִרְדוּ may be said to refer to the Masculine *form* נָשִׁים, with which שַׁאֲנַנּוֹת agrees in Gender.

* Some prefer to consider them as Imper. *K*. 2 pl. *f*.—רְגָזָה for רְגָזְנָה the Pause-form of רְגַזְנָה, and פְּשֹׁטָה for פְּשֹׁטְנָה, חֲגֹרָה for חֲגֹרְנָה.

† If this be taken [as in Note (*)] to be 2 pl. *f*. Imper. *K*., it must be for עֹרְנָה—a form of 2 pl. *f*. Imper. corresponding to the 3 & 2 pl. *f*. Fut. form תָּסֹבְנָה given in Note (5) on Tab. XXI.

‡ The ◌ֳ is replaced by the Slight-vowel ◌ָ *ŏ* before the ס with MOVING *Shva*.

לְפָעֳלָם *K.* Infin. w. ל pref. and Aff. *their m.*, fr. פעל, [comp. Tab. XV (i)];—

(ii.) Sometimes ‑ֲ under the 2ᵈ Rt-letter, with ‑ַ under the 1ˢᵗ Rt-letter, as in

לְאַהֲבָה *K.* Infin. w. ל pref. fr. אהב (לֶאֱהֹב) with ‑ָה, and so שַׁחֲטָה *K.* Infin. fr. שחט with ‑ָה,*
מַעֲלוֹ *K.* Infin. w. Aff. *his* fr. מעל, etc.;—and

(iii.) Sometimes the 2ᵈ Rt-letter has *Quiescent* ‑ְ, as in
לְרָחְצָה *K.* Infin. w. ל pref. fr. רחץ (לִרְחֹץ) w. ‑ָה,
זַעְפּוֹ *K.* Infin. w. Aff. *his* fr. זעף,
בְּצַעְדְּךָ† *K.* Infin. w. בּ pref. & Aff. *thy m.* fr. צעד, etc.

(ι) As a rare form of Infin. Constr. *K.* we may mention here יְכֹלֶת (Nu. xiv. 16, Dt. ix. 28) fr. יכל; and so יְבֹשֶׁת (Gen. viii. 7) fr. יבשׁ.

Note (i.) בְּאָבְדַן (Esth. viii. 6) is by some given as an Infin. Constr. *K.* with בּ pref. and ן added, and by others as a Noun 'i.c.' (and this we think it certainly is).

(ii.) לְדַרְיוֹשׁ (Ezra x. 16) is an anomalous form for the usual לִדְרוֹשׁ.

---

* As the Pause-form of such an 'Infin. with ‑ָה' some give שְׁאָֽלָה Is. vii. 11 [from an imaginary Infin. שְׁאַל, after the form of שְׁכַב in Note (*) on p. 79.] But this word שְׁאָלָה is properly the Pause-form of the Imper. *K.* 2 s. *m.* (שְׁאַל) with ‑ָה, and there is no reason why it should not be so in Is. vii. 11. There are several other instances of two Imperatives together where we want an Infin. in English for the second Verb.—Some prefer to read שְׁאֹלָה to agree with the εἰς ᾅδην given by Aquila, Symmachus, and Theodotion.

† This is the correct form in Ju. v. 4 and Ps. lxviii. 8. Some Bibles have an incorrect form in Ju. v. 4.

(iii.) לְבָרָם (Eccl. iii. 18) is *K.* Infin. w. ל pref. and Aff. *them* (*m.*), fr. ברר.—The Infin. form without the prefix and affix would be בַּר, like רַד fr. רדד and like שַׁךְ fr. שכך which are given in Note (1, *a*) on Tab. XXI.

(*κ*) The ending ת◌ֶ ◌ֶ (instead of the ending ה◌ָ ◌ְ for the Infin. w. ה) is mentioned in 'Appendix (A) to Tab. XIV' (***, 3);—בְּצַדֶּקְתֵךְ Ez. xvi. 52 being from צַדֶּקֶת [for צַדְּקָה, Pĭ-êl Infin. w. ה] with pref. בְּ, and Aff. *thy* (*f.*).

That ending is found in הֻלֶּדֶת Gen. xl. 20 & Ez. xvi. 5, which is Hoph. Infin. of ילד (instead of הֻלְּדָה, w. ה), comp. § 202,—for which we find הוּלֶּדֶת in Ez. xvi. 4, with וּ for *Kibbuts* as in Pt. I, § 14 (N.B.).

Note (i.) This (ת◌ֶ ◌ֶ)-form is the ordinary form of the *Kal* Infinitive Constr. in the case of Verbs פ״י and Verbs פ״נ, when the 1st Rt-letter is dropped,—see Tabs. XVIII & XIX.

(ii.) Also the (ה◌ָ ◌ְ)-form רְדָה occurs in מֵרְדָה [Gen. xlvi. 3] *K.* Infin. w. pref. מ & w. ה, fr. ירד,—instead of the ordinary form רֶדֶת.

(iii.) We find also דֵּעָה (with ◌ֵ) Is. xi. 9 Infinitive *K.* fr. ידע with ה, as in לְדֵעָה (with pref. ל) Ex. ii. 4.

(iv.) The Infin. Constr. forms ending in וֹת,—as גְּלוֹת, etc., in Tab. XXIII,—are perhaps contracted, as some have supposed, from the (ת◌ֶ ◌)-form in (*ι*) above.

(v.) מֵהַרְבַּת (*Krî* for מהרבית *Kthiv*) 2 S. xiv. 11 is *Hφ*. Infin. Constr. fr. רבה,—corresponding to the Infin. Absol. הַרְבֵּה [Gen. iii. 16 & xvi. 10 & xxii. 17] which is given in Column (V) of Tab. XXIII by the side of the ordinary form ending in ֶה.

(vi.) The irregular form בְּהִשְׁתַּחֲוָיָתִי 2 K. v. 18 has י introduced in a somewhat Aramæan manner. It is an Infinitive [הִשְׁתַּחֲוָיָה], from the *Hithpă-êl* of שׁחה, with בּ pref. and Aff. *my*.

Some Past-Tense Forms.

(3) (*a*) As has already been said [§ 138 (A), ii], the —ֵ of the פָּעֵל form of Past Kal occurs in the 3 s. *m*. and in the Pause-forms of the 3 s. *f*. & 3 pl.; but

N.B. Ordinarily the Second & First Person-forms Singular and Plural, of the Past *K*. פָּעֵל, have —ַ to the 2ᵈ Rt-letter as in the פָּעַל forms in Tab. XIV, *viz*. פָּקַדְתָּ, פָּקַדְתִּי, etc.

(*β*) In the case of a few Roots however we find —ִ instead of —ַ under the 2ᵈ Rt-letter in such Past *K*. forms; thus in וִירִשְׁתֶּם (Deut. iv. 1, etc.) the *K*. Past 2 pl. *m*. with ו pref.,—and so in וִירִשְׁתָּהּ and וִירִשְׁתָּם given in Obs. XLII on p. 209; see also the forms fr. ילד and fr. שׁאל in Note (*β*) on Tab. XXV.

Note. R. D. Kimk̄hi cites also וּפִשְׁתֶּם Mal. iii. 20,—which word we mentioned above in § 238 (ii).

(γ) Very rarely the 2ᵈ Rt-letter has —ֶ in such a form, as in שְׁאֶלְתֶּם (2 pl. *m.* Past *K.*) 1 S. xii. 13 & xxv. 5, and Job xxi. 29.

[(δ) As we remarked in § 238 (ii), the —ִ and —ֶ in such forms as those referred to in (β) & (γ) may have been obtained from the —ֵ of the פָּעֵל form of the Past *K.* So some think. And we may add (as before, in § 238, ii) that so this —ִ and —ֶ would be in analogy with the —ָ(ŏ) of יְכָלְתֶּם & יְכָלְתֶּן the 2 pl. *m.* & *f.* Past *K.* of the פָּעֹל form, Tab. XV,—as also with the —ָŏ of Obs. XLII, Note (iii). But we may not omit to remark also that

(ε) Euphony may be said to have had some concern with the —ִ and the —ֶ in those instances. Also that

(ζ) If we may say that 'in the forms from ילד in Note (β) on Tab. XXV the —ִ of the ל is a mark of the פָּעֵל form of Past *K.*,' we must also admit that it is the only trace of such a form from this Root. But although we fully admit that there is no actual פָּעֵל form from this Root throughout the Bible, but only פָּעַל forms, yet we cannot but admit also that possibly it may be a trace (though the only trace) of such a form from this Root.]

(η) We find also —ִ, in the place of the more usual —ַ, some few times in the *Hφ.* Past; thus in

הִשְׁאִלְתִּיהוּ׃ 1 S. i. 28 (*Hφ.* Past 1 s., fr. שאל, with Aff. *him*).

and in the following forms from מות, *viz.*

הֻמִתֶּם & הֻמִתֶּן (*Hφ.* Past 2 pl. *m.* & *f.*),

וְהֻמִיתִּיו 1 S. xvii. 35 (*Hφ.* Past 1 s. with Aff. *him*), the ◌ִי before the ת being as in Pt. I, § 12, N.B.,—

וְהֻמִתִּיהָ Hos. ii. 5 (*Hφ.* Past 1 s. with Aff. *her*).

N.B. But the only form of the 1 s. Past *Hφ.* (without an Affix) from מות is הֻמַתִּי with the ◌ַ.

(θ) So also in the *Hθ.* Past forms וְהִתְגַּדִּלְתִּי וְהִתְקַדִּשְׁתִּי Ez. xxxviii. 23, וְהִתְקַדִּשְׁתֶּם Lev. xi. 44 & xx. 7, the 2ᵈ Rt-letter has ◌ִ in the place of the more usual ◌ַ.

Note. We have some remarks to offer on the Verb-forms, with special reference to those in (β)—(θ). But such remarks would be out of place here. We will but observe that

(i.) The ◌ִ (and the ◌ֶ) of the above-mentioned forms, in the place of the usual ◌ַ, occur in UNACCENTED syllables;

(ii.) In (η) the ◌ִ *may* have a relation to the ◌ִי of the הִפְעִיל form; and

(iii.) In (θ) the ◌ִ *may* have a relation to the ◌ֵ of the הִתְפַּעֵל form.

CERTAIN PARTICIPLE FORMS.

(4) Two forms of the Partic (1) *Kal* are given in Tab. XIV, *viz.* the פֹּעֵל form and the פָּעֹל form. There is also the פָּעֵל form of Participle mentioned in 'Appendix B to Tab. XIV' [δ (iii)].

The פָּעֹל and פָּעֵל forms of Participles differ from the פֹּעֵל form in this remarkable particular that (*a*) Whereas in the Sing. *f.* and the Plu. *m.* & *f.* of the פֹּעֵל form the vowel of the 1st Rt-letter is retained, and the vowel of the 2d Rt-letter is dropped—thus we have [p. 83] —,פֹּקְדוֹת pl. *f.*, פֹּקְדִים pl. *m.*, (פֹּקֶדֶת or) פֹּקְדָה s. *f.*, פֹּקֵד s. *m*

(*β*) Contrariwise, Participles of the פָּעֹל and פָּעֵל forms drop the vowel of the 1st Rt-letter and retain the vowel of the 2d Rt-letter in the Sing. *f.* and the Plu. *m.* & *f.*; thus

(i.) The פָּעֹל forms are [read from right to left]
—:פְּעֹלוֹת pl. *f.* ,פְּעֹלִים pl. *m.* ,פְּעֹלָה s. *f.* ,פָּעֹל s. *m.*

(ii.) The פָּעֵל forms are [read from right to left]
—:פְּעֵלוֹת pl. *f.* ,פְּעֵלִים pl. *m.* ,פְּעֵלָה s. *f.* ,פָּעֵל s. *m.*

(*γ*) (i.) ‘IN CONSTRUCTION’—the s. *m.* form פֹּקֵד [in (*a*)] remains unchanged.* Also the s. *f.* form פֹּקֶדֶת, and the pl. *f.* פֹּקְדֹת, remain unchanged in Construction.

(ii.) The Constr. form of פֹּקְדָה s. *f.* is פֹּקְדַת,

(iii.) The Constr. form of פֹּקְדִים pl. *m.* is פֹּקְדֵי.

(*δ*) So the פָּעֹל forms in *β* (i) are ‘in Construction’
—:פְּעֹלוֹת pl. *f.* ,פְּעֹלֵי pl. *m.* ,פְּעֹלַת s. *f.* ,פְּעֹל s. *m.*

(*ε*) But the פָּעֵל forms in *β* (ii) are ‘in Construction’ somewhat various, as follows:

(i.) (*a*) The Constr. form of the Sing. *m.* is פְּעַל (as in כְּבַד fr. כָּבֵד, חֲדַל fr. חָדֵל, חֲסַר fr. חָסֵר, עֲרַל fr. עָרֵל, שְׂבַע fr. שָׂבֵעַ).

(*b*) We find also אֲבֶל־ fr. אָבֵל, in כַּאֲבֶל־אֵם Ps. xxxv. 14. But

---

* With the rare exception of ◌ַ in place of the ◌ֵ thus אֹבַד D. xxxii. 28 *perishing of* (or ‘*void of*’) the *K.* Partic (1) ‘i.c.’ fr. אבד.

(*c*) N.B. The Siug. *m*. Participle of פָּעֵל form from Verbs ל״א retains the ◌ֵ 'in Construction,' as in טְמֵא fr. טָמֵא, יְרֵא fr. יָרֵא, מְלֵא fr. מָלֵא, etc.

(ii.) The Sing. fem. Constr. form פְּעֵלַת, and the Plu. masc. Constr. form פְּעֵלֵי, are sometimes shortened by the removal of their penultimate vowel,—in accordance with § 56 (i).

Thus we have not only the forms

(*a*) טְמֵאַת (fr. טְמֵאָה) s. *f*., and אֲבֵלֵי, חֲפֵצֵי, שְׂמֵחֵי (from אֲבֵלִים, חֲפֵצִים, שְׂמֵחִים) plu. *m*.,

but also such *shortened* forms as

(*b*) יִרְאַת (fr. יְרֵאָה) s. *f*., and גִּדְלֵי, יִרְאֵי, כִּבְדֵי, עִמְקֵי, קִצְרֵי, שִׂמְחֵי (fr. גְּדֵלִים, יְרֵאִים, כְּבֵדִים, עֲמֵקִים, קְצֵרִים, שְׂמֵחִים) pl. *m*.

(ζ) (i.) Rarely the פֹּעֵל form of Participle has ׳ *Quiescent* (*a*) after ◌ֵ thus סֹבֵיב (fr. סבב) in הַסֹּבֵיב 2 K. viii. 21 *the-one-compassing*, (*b*) after ◌ִ thus תּוֹמִיךְ (fr. תמך) Ps. xvi. 5 *One-supporting*—which some however will not allow to be a Participle, but which they suppose to be Fut. *Hφ*. 2 s. *m*. fr. an imaginary Root ימך.

(ii.) Also rarely with Defective *Long-k̄h̄îrik* instead of ◌ֵ thus יוֹסִף (fr. יסף) in הִנְנִי יוֹסִף Is. xxix. 14 & xxxviii. 5 *behold I am adding*.

(iii.) Not to be confused herewith is such a ◌ִ as that in אֹיִבְךָ (fr. אוֹיֵב, r. איב) Ex. xxiii. 4 & 2 S. iv. 8, *thy enemy* (§ 140, ζ), and אֹסִפְךָ (fr. אֹסֵף, r. אסף) 2 K. xxii. 20 & 2 Chr. xxxiv. 28 *One taking thee away*. Such a ◌ִ as these is merely a '*Slight*'-vowel (in place of the *Moving Shva* which the 2^d^ Rt-letter has in אֹיְבוֹ, אֹיְבֵי, etc., but which the 2^d^ Rt-letter cannot have when the 3^d^ Rt-letter also has a *Moving Shva*. This is the case when the Affix ךָ—ְ is attached).

N.B. Such a '*Slight*'-vowel under the 2^d^ Rt-letter when the 3^d^ Rt-letter has a *Moving Shva* is sometimes —ִ as in (iii), sometimes —ֶ as in נֹתֶנְךָ, sometimes —ַ as in אֹהַבְךָ.

(iv.) Also before the Affs. ְכֶם— & ְכֶן— the 2^d^ Rt-letter cannot have a *Moving Shva*,—as in (iii).

(v.) In such a form as שֹׁלֵחֲךָ (fr. שֹׁלֵחַ, r. שלח) 1 S. xxi. 3, the 2^d^ Rt-letter retains the —ַ of שֹׁלֵחַ which is dropped in such a form as שֹׁלְחִי, *i.e.* when the Affix is such that the 3^d^ Rt-letter has a Vowel.

(η) (i.) The rare form בֹּעֵרָה (accented on the penultima) Hos. vii. 4, is the Sing. Participle of פֹּעֵל form, with ָה— at the end.

(ii.) The form in (i.) is to be distinguished carefully from the form פֹּעֵלָה (accented on the last syllable) the Sing. *Fem.* of the פֹּעֵל Partic. (with —ֵ in the place of the more usual —ְ under the 2^d^ Rt-letter). This form* occurs some few times. Thus we have אֹכֵלָה s. *f.* in Is. xxix. 6 & xxx. 30 & xxxiii. 14, and so בֹּעֵרָה s. *f.* in Is. xxxiv. 9 (instead of בֹּעֵרָה Is. xxx. 33).

---

* The fact of this form occurring several times in a place of Pause hardly allows us to speak of it as a *Pause*-form. The Accent BELONGS TO THE LAST SYLLABLE in each instance.

So also יוֹלֵדָה s. *f.* in Is. xxi. 3, etc., נוֹטֵרָה s. *f.* in Song. i. 6, and צֹלֵעָה s. *f.* Mi. iv. 6 & 7, etc.

(iii.) The Plural also is found thus, with —ֵ in place of the more usual —ְ, both in the Plu. *Masc.*, as in *שׁוֹמֵמִים Lam. i. 16 (and, with the termination † —ִין, שׁוֹמֵמִין Lam. i. 4),—and in the Plu. *Fem.*, as in תּוֹפֵפוֹת Ps. lxviii. 26.

(iv.) The —ֵ stands sometimes (in place of the more usual —ְ) in other Voices also, thus in the *Pĭ.* Partic. s. *f.* מְרַקֵּדָה Na. iii. 2 *jumping*, and in the *Hθ.* Partic. s. *f.* מִתְנַכֵּרָה 1 K. xiv. 5 & 6 *one feigning herself to be another.*

(*θ*) We may mention here also that some Participles of *Pĭ.* & *Pŭ.* occur without the usual prefix מְ; thus some give שַׁבֵּחַ Eccles. iv. 2 as *Pĭ.* Partic. s. *m.* for מְשַׁבֵּחַ, and so מַהֵר Zeph. i. 14 for מְמַהֵר, מָאֵן Ex. vii. 27 etc. for מְמָאֵן,—and so in the *Pŭ.*, אֻכָּל Ex. iii. 2 for מְאֻכָּל, לֻקָּח 2 K. ii. 10 for מְלֻקָּח.

Note (i.) For some other Participle forms it may be sufficient to refer to 'Appendices (B) & (C) to Tab. XIV.'

(ii.) For Participle-forms with Pron-Affs. see Tab. XXVI.

Some Imperative and Future Forms.

(5) (*a*) The —ָ *ŏ* of the 1st Rt-letter in the form of שָׁמְרָה *K. Imper.* 2 s. *m.* fr. שְׁמֹר (r. שׁמר) with ה [§ 141, γ] is not limited to Verbs which have —ֹ to the

---

* From the Root שׁמם we have also שׁוֹמֵמָה & שֹׁמֵמָה s. *f.*, and שֹׁמֵמוֹת pl. *f.* (i.c. שֹׁמְמוֹת "*desolate* places *of*").

† This termination —ִין is common in Aramæan for the Plural —ִים.

2d Rt-letter in the Imper. 2 s. *m.*, and in the Fut. Thus the Root קרב has the Imper. 2 s. *m.* קְרַב and the Fut. forms יִקְרַב, תִּקְרַב, etc.; but we have –ָ *ŏ* under the ק of the word קָרְבָה *K.* Imper. 2 s. *m.* fr. קרב w. ה.

(*β*) Unnecessary confusion and consequent trouble, which have been introduced by some, may be avoided by our bearing in mind that such a –ָ *ŏ* may be considered in direct relation to the –ֹ of a GENERALLY-UNDERLYING* form פְּעֹל,—without any 'mediate' reference to the form of the Imper. 2 s. *m.*

[N.B. The form פְּעֹל, from several Roots, stands itself as an UNDEFINED or 'INFINITIVE' form, when this is used not Abstractly or 'Absolute'-ly but as a *Component-part of its sentence—i.e.* 'CON-STRUCT.']

(*γ*) So also the –ֳ of חֳרָ֑בִי *be thou f. dry* (2 s. *f.* Imper. *K.* fr. חרב, in Pause) may be and is best considered in direct relation to the –ֹ of a *generally-underlying* form corresponding to פְּעֹל—quite independent of the (–ַ)-form of Imper. 2 s. *m.* [חֲרַב, p. חֲרָֽב׃] from which the –ָ of the ר in חֳרָ֑בִי is obtained in Pause.

(*δ*) And so the –ֳ of וּסֳעָ֑דָה *and refresh* or *have refreshment* (2 s. *m.* Imper. *K.* fr. סעד, w. ו pref. and ה at the end, in Pause) 1 K. xiii. 7, as also the –ֳ of וּצֳעָ֫קִי *and cry out f.* (Pause-form of 2 s. *f.* Imper. *K.* fr. צעק, w. ו pref.) Jer. xxii. 20 may have direct relation to the –ֹ of a *generally-underlying* form corresponding to פְּעֹל—quite independent of the (–ַ)-form of Imper. 2 s. *m.* (סְעַד p.: סְעָֽד fr. סעד, and צְעַק p.: צְעָֽק fr. צעק) from which the Pause-vowel –ָ is obtained in each case.

---

* In the case of some Roots the $\overline{\text{Kh}}$oulem comes out in certain *Infinitive* forms only.

[(ε) (i.) We ought perhaps to mention the supposition, on the part of some, that וּסְעֳ֑דָה may be a sort of mixture of "וּסְעָ֑דָה and וְסָעְדָה(??),"—and וּצְעֳקִי such a mixture of "וּצְעָקִי and וְצָעְקִי(??)." This seems to us to be unnecessarily clumsy, and not quite satisfactory, because it does not touch at all upon that which specially requires consideration, *viz.* the occurrence of a –ֳ bearing reference to an *o*-vowel in these two Imperative forms, whereas (1) the –ָ of the 2^{d} Rt-letter belongs not to the (–ֹ)-form but distinctly to the (–ַ)-form of the Imperative, and (2) only the (–ַ)-forms of the Imperative and the the Future are found from the Root צעק.*

We do not recognize aught anomalous in the two words as they stand, because to us the –ֳ seems to refer directly to a *generally-underlying* פְּעֹל form [comp. (β) above].†

---

* The *K.* Imper. 2 s. *m.* סְעָד־ (Ju. xix. 8) may fairly be claimed by those who wish to claim it as evidence of the (–ֹ)-form of Imper. *K.* from סעד. But as the *accented* word סְעָד [for which see § 141, *a*, Note (1)] occurs just before (Ju. xix. 5), and as it is at least possible that these two words so near to each other may be the same,—*i.e.* the –ָ in *v.* 8 the same as that in *v.* 5,—it may be that we have in Ju. xix. 8 an instance of a *Long*-Vowel (–ָ) before *Makkêph* like the two instances of *K̄houlem* before *Makkêph* in Note (†) on p. 114 [comp. Pt. I, § 55 (8, 'Note'). If so, there are only (–ַ)-forms of the Imperative and Future found from the Root סעד.

† Some cut the knot by asserting that the –ָ is merely because of the preceding וּ,

(ii.) If, instead of assuming an imaginary form involving the same irregularity as that which they have to deal with, and then supposing that imaginary word to be mixed up with the regular form, and so fancying that they had in any degree accounted for an Irregular form—as they regard it,—the advocates of that mixture had said that

(iii.) 'The ֳ may be regarded as a trace (although the only trace) of a (ֹ)-form of Imper. *K.*, even in a word which not only involves a mark of the (ַ)-form but which belongs to a Root (as, for instance, צעק) from which the (ַ)-form alone certainly occurs,'—they would at least have touched upon the important point really involved. We could not have contradicted such a statement, even if we had wished to do so. For]

(ζ) We find sometimes ֳ in a Future form, where it is either entirely due to Euphony (Pt. I, § 72, γ), or it is the only trace remaining of a (ֹ)-form. Thus, from the Root נשק we find אֶשְּׁקָה (1 s. Fut. *K.*, w. ה at the end) 1 K. xix. 20; but elsewhere the Future from this Root has the (ַ)-form as in יִשַּׁק, תִּשַּׁק, etc.* And so from the ל'ע Roots פשע and

---

and this supposition is better than that of the above-mentioned mixture. But the assertion cannot be made good. And it does not touch the very similar case of the word חֳרָבִי in which we find the ֳ (in place of ֲ) although there is no וּ preceding. This however is asserted to be because of the following ר.

Euphony may indeed have been *partly concerned* in the occurrence. But we cannot credit it with the whole concern in these particular instances.

* For some Verbs having both the (ֹ) and the (ַ) forms see § 162 (*b*).

שׁמע we find אֶפְשֳׂעָה (1 s. Fut. *K.*, w. ה at the end) Is. xxvii. 4, and וָאֶשְׁמֳעָה (1 s. Fut. *K.*, w. ו Convers.) Dan. viii. 13 in some copies.

In these, some impute the ◌ֳ wholly to Euphony,—as also the following.

Note (i.) The ◌ֳ occurs some few times in such forms from Verbs 'Fut. (◌ֹ)'; thus in the 1 s. Fut. *K.* w. ה fr. שׁקט and fr. שׁקל, *viz.* אֶשְׁקֳוטָה Is. xviii. 4 and וְאֶשְׁקֳולָה Ezra viii. 25, where there is in each a 'ו superfluous,'—from אֶשְׁקוֹט and אֶשְׁקוֹל. But

(ii.) N.B. The Student should never write such forms.

(iii.) Somewhat less rare is the occurrence of ◌ֳ in some Verb-forms that have Pron.-Affs.; thus from הדף we find in Nu. xxxv. 20 יֶהְדֳּפֶנּוּ (*i.e.* יֶהְדֹּף *K.* Fut. 3 s. *m.* with Aff. *him*), and in Josh. xxiii. 5 יֶהְדֳּפֵם (*i.e.* יֶהְדֹּף *K.* Fut. 3 s. *m.* with Aff. *them m.*); also

From יסר we find in Hos. x. 10 וְאֶסֳּרֵם [*i.e.* אֶסֹּר *K.* Fut. 1 s. (comp. § 195, ε & § 212) with ו pref. and Aff. *them m.*];

and a few others which will be given in the 'Analytical Index.'

(η) (i.) The Student will have observed that the ◌ִי of the *Hiph-îl* Voice stands in הַקְשִׁיבָה Imper. 2 s. *m.* w. ה [§ 141 (γ, 5)] fr. קשׁב, and in אַזְכִּירָה Fut. 1 s. w. ה [144 (*a*)] fr. זכר;—and so also in נַזְכִּירָה Fut. 1 pl. w. ה fr. זכר.

(ii.) With the exception of such *Hφ.* forms,—and except also the Pause-forms of other Voices,—

When the Verb-form has at the end of it the ה of § 141 (γ), or § 144, the Vowel is dropped from the 2d Rt-letter in the case of 'Full' Verbs, and of Verbs פ״א and פ׳י and פ׳נ. For 'Full' Verbs, see the examples in § 141 (γ), and in § 144; and so in the Imperative forms

אָכְלָה & אֶסְפָה corresponding to אֱכֹל & אֱסֹף
fr. אכל & אסף,
שְׁבָה & גְּשָׁה corresponding to שֵׁב & גַּשׁ (or גֶּשׁ)
fr. ישב & נגש;

and similarly in Future forms (1 s. & 1 pl.) from such Roots, as in
אכְלָה & נאכְלָה fr. אכל, אֵשְׁבָה & נֵשְׁבָה fr. ישב,
and אֶפְּלָה & נִפְּלָה fr. נפל. But

(iii.) We find the following ל״א Verb-forms,

(*a*) רְפָאָה (Ps. xli. 5) Imper. *K.* 2 s. *m.*, w. ה at the end, fr. רפא,

(*b*) *וָאֶקְרָאֶה (1 S. xxviii. 15) Fut. 1 s., w. ו Convers. & ה at the end,

in which the 2d Rt-letter has ָ, as in the forms רְפָא and אֶקְרָא without the ה.

---

* We find sometimes ֶה thus instead of the more usual ָה at the end of a word. So in יְדַשְּׁנֶה (Ps. xx. 4) *Pĭ.* Fut. 3 s. *m.* fr. דשן [comp. § 144 (γ & δ)]. So also in וְהַזּוּרֶה (Is. lix. 5) *K.* Partic (2) s. *m.* fr. זור—like קום in Tab. XX—with the pref. ו and the ה of § 98. So too in וְלָנֶה (Zech. v. 4) *K.* Past 3 s. *m.* fr. לין (§ 226), and in דְּעֶה (as in some Bibles, but דְּעֵה in others, w. ֵה, Prov. xxiv. 14) *K.* Imper. 2 s. *m.* fr. ידע.

[The word דְּעֶה, as it stands in some Bibles in Prov. xxiv. 14, is by some taken as as a Noun 'i.c.' "*knowledge of,*"—as in the E.V.].

This is very rare. But

Note. In some Noun-forms also the ָ is not dropped before א; thus we have חֲטָאֵיכֶם from חֲטָאִים, instead of a form corresponding to מַלְכֵיכֶם from מְלָכִים (the great Rule of § 59 even being broken so as to retain the ָ before א). So also from חֲטָאִים we have the Construct-form חֲטָאֵי,—in which the penultimate vowel (ָ) is retained,* instead of being dropped as it is in מַלְכֵי from מְלָכִים.

Similarly, [from מוֹצָאִים] we have מוֹצָאֵיהֶם and מוֹצָאֵיהֶן and the Construct form מוֹצָאֵי; and so מוֹצָאֹתָיו from מוֹצָאוֹת.

N.B. Such a ָ however is sometimes dropped in accordance with the Rules of § 59 and § 56 (i), as in תּוֹצְאֹתָיו & תּוֹצְאוֹתָם from תּוֹצָאוֹת, and in the Construct form of it—*viz.* תּוֹצְאוֹת.

(θ) The *ū*-form of Fut. *K.* was just mentioned in the 'Note' at the end of § 141 (*a*), and as an example there was given יִשְׁפּוּטוּ (Ex. xviii. 26) *K.* Fut. 3 pl. *m.* fr. שׁפט—for which the usual form is of course יִשְׁפְּטוּ (p. יִשְׁפֹּטוּ׃).

[Obs. In some Bibles the Accent of יִשְׁפּוּטוּ is put on the penultima (perhaps for the sake of having the Accent 'drawn back' as in Pt. I, § 46). But the Accent should be on the last syllable, as it is in other Bibles, and as we have given it above.]

---

* Sometimes the ָ is retained also before ע. Thus in מַטָּעֵי [Constr. form of מַטָּעִים] in Mi. i. 6. But

N.B. The ָ of נְטָעִים is dropped in the Constr. form נִטְעֵי Is. xvii. 10—as in Tab. X, 4.

So we have in Ruth ii. 8 תַּעֲבוּרִי *K.* 2 s. *f.* fr. עבר—for which the ordinary form would be תַּעַבְרִי.

So, with a Pron.-Aff., we have in Prov. xiv. 3 תִּשְׁמוּרֵם *K.* Fut. 3 s. *f.* (some say 2 s. *m.*) w. Aff. *them m.* fr. שׁמר.

N.B. The וּ of the 2ᵈ Rt-letter is seen to be unaccented in all these instances. This is in favour of the וּ being in each instance of *somewhat* the same class as the ◌ָ by the side of the ◌ְ in the ◌ֳ of (ζ, i) above [comp. Pt. I, § 22 (latter part), and § 14, N.B.].

(ι) Rarely, what is usually the form of the 2 pl. *m.* of the Fut. seems to be used for the 3 pl. *f.*—Thus in Ez. xxxvii. 7 וַתִּקְרְבוּ עֲצָמוֹת* *and bones came-near.* So the word תִּבְטָחוּ in Jer. xlix. 11 is mostly rendered as 3 pl. *f.*, *let them* (*f.*) *trust*; but the word might very well be rendered literally *ye* (*m.*) *should trust* or *must trust*:—thus, "*Leave thy fatherless-children, I-will-preserve alive; and as for thy widows, ye-must-trust in Me.*" The other rendering is however more natural, it may be.

---

* This might perhaps be rendered literally "*and ye-came-together, O bones*"; for the Noun עֶצֶם *bone* (pl. עֲצָמִים and עֲצָמוֹת), though almost always Fem.,—and so in this Chapter,—yet is sometimes Masc., as in Ez. xxiv. 10, Job xxx. 30. But the other may certainly be claimed as the more natural rendering.

In this Section V of the Appendix we have hitherto dealt mainly with Verb-forms of the KAL Voice,—only mentioning a few others as occasion offered or seemed to require. We will conclude this Section with a brief mention of some Verb-forms of the other Voices,—

NIPH-ĂL.

(6) (*a*) The following are the passages in which we find the instances of the נִפְעֹל form of Infin. Absol. *Nφ*. which are given in Note (*d*) on Tab. XIV.

נִכְסֹף נִכְסַפְתָּה *thou didst greatly long*, Gen. xxxi. 30,
אִם נִלְחֹם נִלְחַם *or did he at all fight?* Ju. xi. 25,
נִשְׁאֹל נִשְׁאַל דָּוִד *David earnestly asked*, 1 S. xx. 6 & 28,
וְנִשְׁלוֹחַ סְפָרִים *and letters were sent*, Esth. iii. 13 [comp. p. 78, Obs. (γ)];

to which we may now add the following, which is cited with those above by R. D. Kimk̅h̅i,
אַךְ נִגּוֹף נִגָּף הוּא *surely he is quite smitten*, Ju. xx. 39.

In these instances the נִפְעֹל form stands, for emphasis, before the *Nφ*. PAST,—with the exception of the passage from Esther, in which the Infinitive is used alone—the 'Infinitive' in place of a 'Finite' part of the Verb, as some say. Comp. Note (†) on p. 78.

A 000 133 997

Note (i.) Similarly נַחְתּוֹם Esth. viii. 8, נַהֲפּוֹךְ Esth. ix. 1, and נַעְתּוֹר 1 Chron. v. 20, may be (as some say) Infin. Absol. *Nφ.* of this form. They may however be (as others say) forms of the Past Tense 3 s. *m.* *Nφ.*, or of the Participle *Nφ.* s. *m.*

There is no valid reason against their being unusual Participle forms. So R. D. K. in his Lexicon takes the first one, and so the second one may very well be. [Perhaps they are best taken to be—one of them Infin. Absol., another of them the Past 3 s. *m.*, and the other one Partic. s. *m.*]

(ii.) נֶחְבָּה Jer. xlix. 10 is given by R. D. K. as Infin. "like to the Past" of *Nφ.* (for נֶחְבָּא) from חבא.* But it may very well be the Partic. s. *m.*,—the particular form of the so-called 'Substantive Verb' to be supplied in English being here the Infin. '*to be*,' so that the passage may run thus: "*and he shall not be able to be hidden* (or *a hidden-one*)."

(β) The *Niph.* 'Infin. Absol.' form הִפָּעֵל is the form also of the 'Infin. Constr.' and of the 'Infin. with prefixes,' and it is the form of Infinitive which receives the Pron.-Affs. But

N.B. This form of 'Infin. Absolute' is not used with a Past Tense or a Participle for the purpose of giving Emphasis.

---

* He gives it also as either '*Nφ.* Past or Infinitive' of חבה.

(γ) So also the Absolute forms הִנָּתֹן and הֵאָכֹל in Note (*d*) on Tab. XIV are used before a Future. And so also הֵאָסֹף before יֵאָסֵף in 2 S. xvii. 11, and הַאִדָּרשׁ (with א instead of ה,—probably, as R. D. K. says, to avoid having to pronounce ה twice consecutively) before אִדָּרֵשׁ in Ez. xiv. 3.

Note. The rare form כְּהִנְדֹּף, Ps. lxviii. 3, is generally taken as a form of Infin. Constr. *Nφ*. corresponding to the form הִפָּעֹל. It may have been modified to suit the form of תִּנְדֹּף following.* It may also be a 'Compound form' made up of the *Nφ*. Infinitive and the *K*. Infinitive (כִּנְדֹּף) mixed together. Comp. pp. 177 & 178.

(δ) We mentioned in Note (†) on p. 79 the dropping of the ה of the Infin. *Nφ*. form הִפָּעֵל after a prefix sometimes, as in בֵּעָטֵף for בְּהֵעָטֵף Lam. ii. 11. So we have בֶּהָרֵג for בְּהֵהָרֵג Ez. xxvi. 15 (with ◌ֶ before the *unaccented*† הָ). And so the ה is dropped in לֵעָנֹת for לְהֵעָנֹת Infin. *Nφ*. fr. ענה Ex. x. 3, and לֵרָאוֹת for לְהֵרָאוֹת Infin. *Nφ*. fr. ראה.

(ϵ) Instead of נִגְדַּע (3 s. *m*. Past *Nφ*., fr. גדע), some Bibles have נֶגְדַּע with ◌ֶ in Jer. l. 22—a form like נֶחְמַד, נֶעְדַּר, etc.

---

* The Dag. Lene of the ד forbids us to say merely that the form is deduced directly from הִנָּדֹף by dropping the penultimate vowel. But the form הִנְּדֹף, or הִנְדֹף, so obtained, may perhaps have been altered into כְּהִנְדֹּף in order to suit the subsequent תִּנְדֹּף.

† The ◌ָ in the Bible here is reckoned only as a *Metheg*,—see Pt. I, § 44 (e).